THE

BAPTIST MAGAZINE.

DECEMBER, 1828.

A Memoir of the Rev. Lawrence Butterworth, A.M. late Pastor of the Baptist Church at Evesham, Worcestershire.

(*Continued from p.* 492.)

As a member of civil society, he was very much respected and esteemed; like Mordecai, "he sought the welfare of his people, and spake peace to all his seed." He had great goodnature, benevolence, and courtesy of manners: there was nothing harsh, morose, or repulsive in his character. The smile which played on his countenance invited the approach of the most timid, and the frankness of his manner encouraged the confidence of all who were acquainted with him. He was recognized by a large circle, as a kind friend and wise counsellor, and his integrity and general knowledge, induced many to solicit his opinion on matters of business.

As a friend, he was sincere, and ever ready to aid by his advice, and by his purse, when needful, as far as his circumstances would allow. In every case of affliction and distress his compassions were excited, and prompt relief afforded by him, and his charity was especially exercised towards the poor of Christ's flock. In the strictest sense of the words, "he did not let his left hand know what his right hand did."

As a Christian, he walked circumspectly; not only anxious to avoid sin and every thing of a polluting nature, but to "abstain from the very appearance of evil." He exemplified in his character and conduct the holy tendency of the Gospel of Christ, and even his enemies would readily confess that he was a good man. The benign operation of Christian principle shone forth in him in all the several relations of domestic life, as a husband, a father, a brother, a master, and a tutor.

He was "a good minister of Jesus Christ." Having an unshaken belief in the authority of Scripture and the truth of the Gospel, he sought, through his whole ministerial course, to honour the grace of God; yet he did not omit to show its practical influence on all genuine professors of Christianity, whom he failed not to exhort and warn with all long-suffering, and with a happy combination of fidelity and gentleness. As a preacher, his aim was rather to inform the judgments of his hearers, than to amuse their fancy, or inflame their passions. His discourses were usually well studied, and he was careful not to offer to the service of the sanctuary that which cost him nothing. He seldom introduced a subject into his stated ministry, on which he had not taken pains and done his best. His sermons were uniformly plain and instructive, generally judiciously arranged, and closely applied, and sometimes very impressive. To this his esteemed successor, having had very many opportunities of hearing him during the last five years of his ministry, has borne an unconstrained and unequivocal testimony.

In every relation of life, and in

every class of duties, he spared no labour, and was a man of great punctuality and dispatch. His mind was well disciplined, his time well distributed, his engagements well arranged. Hence he was seldom, if ever, in confusion and haste, or compelled to omit any duty for want of time and preparation. He was in a remarkable degree "*ready* for every good word and work." He seldom did any thing (and never any thing of importance) without plan and forethought. Every day, and almost every hour, had its appropriate duties allotted. By this order, preparation, and punctuality, much time was saved, and much more done, than if (as is too frequently the case) he had acted without a plan. While a close student, he neglected not his people, but much enjoyed the pleasures of friendship and social intercourse. He cultivated fellowship with his brethren in the ministry, and was seldom absent from their annual associations and other public meetings. He was much attached to the Association to which his church belonged, and not only regularly attended it for a long series of years, but was often engaged at its anniversaries, both as a preacher and moderator, and wrote the circular letter for many of his brethren, who felt reluctant themselves to appear in print.

While he was such an ardent lover of truth as not knowingly to resign an atom of it, he was nevertheless willing that others should think differently to himself. He never lost his temper when necessarily engaged in controversy. He would not, indeed, suffer others to impose their views on him, neither would he force his views on them, nor attempt to frown or to flatter them into acquiescence. He had that tenacity of opinion which sceptics only would call bigotry, and that liberality which bigots only would censure as indifference. Although from conviction a Protestant Dissenter and a Baptist, he was courteous to all men, and loved all "who loved the Lord Jesus Christ" of every denomination.

His bodily strength and mental vigour, when nearly eighty years of age, were truly astonishing and seldom equalled It appears almost incredible, but is a certain fact, that even at that very advanced period of life he was able to travel, (and sometimes on foot) to distant places, and to preach almost every day.

In a letter to his son, dated September 1817, he says: "The fourth of this month I walked from Evesham to Upton to breakfast. I set off at four o'clock in the morning, and arrived at nine o'clock without feeling overdone. I mention this to inform you of my health, and that you may make a memorandum of it for your children, that when their grandfather was nearly seventy-seven years of age, he walked fifteen miles to breakfast, without resting or baiting on the way." After this, some years elapsed ere his strength very perceptibly failed, so as to incapacitate him for continuing his usual ministerial and pastoral labours, which included three services on the sabbath, besides a weekly lecture on Thursday evenings. At length, however, it became evident that an assistant minister and co-pastor was highly desirable, and the choice of the church and congregation happily fixed on the Rev. D. Davies from the Stepney Academy, who was ordained August 21, 1823, and who, "as a son with his father served" with his venerable colleague in the gospel, the remainder of his life, and now succeeds him with great ac-

ceptance, and a pleasing prospect of usefulness. The ordination services were rendered peculiarly interesting to all the ministers and friends present, from their venerable father in Christ, at nearly the age of eighty-three, being able, with great distinctness and affection, to state the steps that had been taken in the choice they were that day assembled to recognize, and to express his ardent hope and prayer that his young brother might be long spared to prove a blessing to the church and congregation, after he should be gathered to his fathers. Almost every one was deeply affected with the allusion he made to the lapse of nearly sixty years, since the commencement of his ministry at Evesham.

In November 1827, he lost his aged partner, who had nearly completed her eighty-third year, and had for some time been afflicted with the loss of sight, to whom he was a most affectionate and kind husband for the long period of fifty-seven years. In April last he went to London on business, bore the journey remarkably well, and met his friends and brethren there with his accustomed cheerfulness. After his return, he continued to preach in general once on the Lord's day, till the very sabbath before his last illness. This was occasioned, either by a fall which he had when attending the funeral of one of his oldest friends, or (as is more probable) by a renewed paralytic seizure, several of which he had the last two years of his life. After much bodily suffering, his illness speedily terminated in his introduction to the immediate presence of his divine and gracious Master, whom he had faithfully served in the pastoral office for upwards of sixty years, and in the work of the ministry nearly sixty-four. He was enabled to bear a dying testimony to the truth of that gospel he had so long preached, as the sole foundation of his own hope and comfort, in the immediate prospect of eternity. He died on Tuesday the 1st of July, and was buried on the 8th. His remains were attended to the grave by his neighbouring brethren in the ministry, and followed by a great number of friends, who felt desirous thus to evince their respect to his memory, and their sympathy for his bereaved family. The Rev. D. Trotman of Tewkesbury delivered the oration, and on the evening of the following Lord's day, the funeral sermon from 2 Tim. iv. 7, 8. "I have fought &c." was preached to a very crowded congregation, by the Rev. T. Coles of Bourton on the Water.

The last text from which Mr. B. preached, only ten days before his death, was Zechar., i. 3. "Therefore say thou unto them, Thus saith the Lord of hosts; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts." May it be written on the hearts of all who heard it, and of all who survive him, and may his church and congregation especially consider, that in such a gracious mandate and animating promise from the lips of Jehovah, their late pastor and minister, as his servant, and in his name "being dead yet speaketh."

He left several manuscript works ready for the press, on a variety of subjects, and some of them of considerable size. Among these is one "On the Divine authority of the Old Testament;" a second, "On the internal evidence of the New Testament;" a third, "On the Scripture evidences of the fundamental principles of the Christian Religion;" a fourth, "On the downfall of Antichrist;" a fifth, "A treatise on the wisdom, power, and

goodness of the Deity;" besides several pamphlets and entire sermons, which appear to have been prepared for publication. These, and many other manuscripts in a less finished state, are proofs of his very great diligence, activity, and perseverance. He began to write the last of the abovementioned works when he was seventy years of age, in consequence of an advertisement offering a prize to the best performance on the subject, which might be exhibited at Marischal College, Aberdeen. Although Dr. Lawrence Brown of that College, obtained the prize, those who have seen the manuscript of Mr. Butterworth regard it as evincing much profound research both in nature and in theology, and some have thought it well deserving of publication. Mr. B. often observed to his friends, that the unspeakable pleasure he derived while composing that work amply remunerated him for all his labour. It appears from the letters addressed to him by many of the most eminent servants of Christ, and found among his manuscripts, that his correspondence was extensive and valued.

The present memoir cannot perhaps better close than by an extract from the last letter ever written by the venerable subject of it, only a short time before his death. It was addressed to a nephew in Lancashire, who had sent him an account of the necessary removal of the bodies of his parents to another spot, owing to an alteration in the burial ground in which they had been interred. From this letter we perceive that it was the latest employment of his *pen*, as well as of his *tongue*, to recommend the grace of the saviour of sinners, and urge the infinite importance of a supreme regard to his great salvation, and of a personal interest in its blessings. "I thank you for your kind letter, and the intelligence it communicates to me, and for the attention paid to the cold remains of my father and mother. I have such a shake in my right hand that writing is a great difficulty. I can neither make nor mend a pen, or I would send you a long letter. I have been visiting London three weeks; my son came back with me, and returned yesterday. I hope he will have a good journey. We depend upon God for every thing. I still continue to preach once in the week on a Lord's day. I find I have lived longer than any of our family that I have been acquainted with. My father lived to be eighty-two, my grandfather eighty-four, and I am in my eighty-eighth year; but I find that word to be true, 'If our days are four-score years, yet is our strength labour and sorrow, (Ps. xc. 10.) It is soon cut off and we fly away.' There is nothing satisfying in this world, nothing but a sense of interest in the Lord and Saviour Jesus Christ that can make us happy, nothing else can give us full content. That passage deserves to be printed in golden letters, yea, to be printed on our hearts, where it is said, John iii. 16. 'For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.' *Whosoever*, mark the word, *whosoever*, let our case be what it may!"

T. C.

The Dying Bed.

Much has been said and written about a dying bed. Imagination has lent her pencil, and poetry her lay, to aid in describing its terrors or to excite our sympathies on its

behalf. The heiress of a throne, or the outcast of a prison, have contributed to magnify and increase the triumphs of death. Our ears are perpetually pained with the passing deathwail of some departed soul, or the rumours of a war which the conqueror Death is ever waging with indiscriminate fury against every son and daughter of an apostate race. And yet how very little of its importance is brought home to the personal admission of our liability to its visitation. We assent to its certainty, we lament its victims, and we weep at its solemnities, but we seldom bring away a permanent impression of our vassalage to its dominion. But when the demands of friendship or affection invite us to the dying beds of those whom memory hallows in the heart's best and brightest recollections, we feel acutely the strange and mysterious bodings of apprehension steal with silent and resistless sway over our minds, and a wild throb of anxious wonder rushes over the soul, as we unavoidably revert to the time when we shall lie a prey to the merciless spoiler.

A few days past I was called to the dying bed of a departing saint, to witness the last struggles of nature ere the devastation of death was complete. She had for the last twelve months been gradually preparing for eternity. She seemed day by day to become more and more a partaker of that holiness without which no man can see the Lord; yet in the very bloom of life, none imagined how near her immortal hopes were to their full fruition. A short illness hurried her with rapid haste to the grave, but its horrors were subdued by the prowess of her Redeemer, and she entered its dreary valley leaning securely on the arm of the beloved of her soul. She lay perfectly insensible: a rapid breathing only intimated that the spirit still lingered in its dissolving tabernacle awaiting its final call. I went to the bedside, but I spoke not: death was busy on his victim, the countenance was pallid and ghastly in the extreme; and as I looked at the fearful wreck of that which was lately so lovely and attractive, now exhibiting all the ravages of disease and pain, instead of the smiles and joy of health, I felt how utterly insignificant the most brilliant possessions of earth were, in comparison of that peace which passeth all understanding, of that love which baffles the scrutiny of knowledge, of that imperishable joy which no man can give or take away—which not only robs horror of its sting and time of its triumphs, but which smooths the declivities of the grave, and throws over the tomb the fadeless arch of victory. There is something very appalling in the silence of dissolution, the unanswered salutation, the expressionless eye and lip, and the heedless and fixed countenance, as though the stagnant blood forbade the impulse of the mind's great deep, or refused its channel to convey the brightening thought. As I looked at her altered form, the mere outline of her former self, so dreary and desolate, as the shadows of death were passing heavily and slowly along, leaving their stern and dread impress, I remembered her peaceful smile, her undeviating affection, her mistrustless friendship, and the holy tranquility which marked her countenance in the house of her God: andI understood the truth of the wise man's observation, that it is better to go to the house of mourning than to the house of feasting; for the heart is filtered in sorrow, and a death-bed gives us the truest estimate of

earthly good. I felt as though I was in the presence of an immortal, reading the sealed leaves of a book whose mysterious characters can only be understood in the light of eternity. As though the sacred secrets of the grave were about to unfold to my view, and a thrilling awe crept on my soul as I thought of the bright hosts of angelic convoys, hovering around the silent chamber awaiting to convey the freed spirit to its God. And I prayed earnestly that I might be prepared for the solemn change, and that when the mighty trifles of a doomed world should fade from my view, my soul might enter with equal ecstasy on the immensities of eternity. Her aged mother, who has resigned ten children to the tomb, came to her and touching her exclaimed, in accents broken by infirmity and sorrow, "Thou art going my child only a little while before me, I shall soon be with thee; God is working a glorious work on thee, and thou wilt soon be for ever at peace; and the big tear of suppressed grief rolled heavily on the flushed hectic of youth and beauty, breaking up beneath the toil and labour of death. The countenance while we gazed had changed from its tintless hue to the brightest glow of health, which mocked our hopes with the appearance that some favourable change had occurred, and that she would be spared to us a little longer. But it was delusive and transitory. It was the final struggle of conflicting nature, unwilling to resign its power, and tenacious to the last gasp of its broken and conquered authority. Here, thought I, is a lesson of invaluable importanee, but how humiliating! Though a world could assemble and offer her an undisputed throne, how incapable of accepting the splendid distinction! Though her children were permitted to weep and lament around her, how heedless of their sorrows and supplications! And though her friends, dear and beloved as they have been, were to entreat her smiles with all the endearing blandishments of affection, how senseless and supine she slumbers bound in the rigidity of death! And to this we must all come: there is no appeal from a law which stamps its seal on the smiling brow of helpless infancy, and which urges its penalty on manhood with resistless power. Even the age for which we all pray, with its train of infirmities and weaknesses, is only death sporting with life, apparently amusing itself with the gradual demolition of a temple built by the hands of God, but being polluted by the leprosy of sin, becomes his by a fatal and irresistible inheritance. I repeated my visit to the dying bed, but all was then still; the window was darkened, and all the melancholy cares and attentions of sympathy and love were useless, for she lay clad in the garments of the grave, and motionless as the evening shadow on the bosom of the mountain. I indulged in all the luxury of grief, but I sorrowed not as they sorrow who have no hope, for I felt a holy assurance that I should again meet her in one of those many mansions which our adorable Redeemer hath prepared for us, and as she lay so still, so moveless and serene, I involuntarily thought

But sweeter than all rest that holy sleep
Which draws its curtain round the dying saint,
And lulls him to repose—the willing eye,
With placid smile, lets fall the crimson shade,
As evening shadows close the weary flower.
The feeble pulse, that oft hath wildly throbb'd
With the fierce rush of passion, dies away,
More gently than those glowing hues of light
Which wreathe the mist to beauty, and resolve

Their blended colours into light again.
And the glad heart, in whose capacious disk
Ten thousand sorrows, and ten thousand joys,
In sin-subdued contention hourly strove
For mastery, forget their puerile straws,
And leave to death the palm of victory.
She sinks in peace, more tranquil than the beam
Which steals the dew drop from th' unconscious rose,
And bears it backwards to its native skies

As I returned home the solemn thought that we had all to die was powerfully echoing in the chambers of my mind. I met the aged on his crutch, youth in his pastimes, and manhood in its prime, and I exclaimed, ye have all to die! Whatever other toil ye have to do, or however exempt ye may be from sorrow and distress, ye have still to die. From this there is no escape, no refuge in the windings of a pursuit which follows its victim to the very grave. Reader, you have to die. If you be a Christian not only in the profession of its name, but in the possession of its principles, how welcome will the signal be! With what unspeakable joy and full of glory will you rejoice in beholding Him who hath borne your griefs and carried your sorrows, whose stripes hath healed the wounds which sin hath made in your soul, and whose death hath burst the barred gates of Heaven for your admission. How will your soul rejoice in its prison-house of clay in bright anticipations of its glad release—when you will mingle with the spirits of the just made perfect, and the myriads of happy immortals who have washed their robes and made them white in the blood of the Lamb, and when you will behold the great and almighty God, and enjoy everlasting communion with him in those cloudless regions.

Reader, you have to die, and if you be not prepared, I entreat you to flee from the wrath to come, to the Saviour of sinners, who will bestow on all that come to Him *that they may have* eternal life. If you die in your sins, where he is you cannot go; now is the accepted time, and now only is the day of salvation. Religion does not clothe herself in the dark shadows of the grave, or array her followers in the cheerless gloom of sorrow and dismay; but she is brightly robed in the spotless vestments of peace and truth, and she throws the mantle of eternal love around every soul that rejoices in her influences and desires her holy and balmy consolations.

Think for a moment on what a narrow bed you will shortly slumber, you who now require so much for to please your taste and gratify your fancy;—a narrow slip of earth, dust for your dwelling place and darkness your companion, and say if this be all that you are now toiling for—to glut the grave with your pampered clay, or to decorate the quiver of death with the perishing garlands of frivolity and dissipation. I conjure you as immortals, labour only for immortality: give your best cares and attentions to the deathless spirit which inhabits your fleeting dust; let all your thoughts and considerations be for the eternity to which you are rapidly hastening, and you will assuredly find that the grave will lose its sting, and death with all its terrific horrors will be completely swallowed up in victory.

Summer Hill. R. S.

P.S. The preceding reflections were suggested by the death of Mrs. T. Claridge of Cosely, who died Sept. 16, in sure and certain hope of immortality and endless life.

Missionary Societies.

To the Editor of the Baptist Magazine.

Dear Sir,

I felt much interested in reading a letter which appeared in the Missionary Register of the last month, from a Subscriber to the Wesleyan Missionary Society, directing the attention of other subscribers to the urgency of the call for many more missionaries being sent out, and containing an observation in accordance with that which our excellent friend Mr. Blackburn made at our last annual meeting, on the very inadequate estimation in which Missionary Societies appear to be held by the religious public, judging from the amount of annual subscriptions which are generally given to those Societies. And this appears, not only when we consider it with reference to the importance of the object itself; but when we compare it with the amount of assistance given to other objects. For example: the ordinary subscription to a charity school, or to any local society for a benevolent object, is one guinea, and certainly that is little enough; but when you come to look at the Report of the Missionary Society, you find commonly attached to each subscriber's name the same small sum of one guinea. Now, if we consider the operations of this Society with reference to their vast importance, their wide extent, their multifarious nature, and their necessary expensiveness, I think we must acknowledge that it is not justly treated. Let me suppose that the objects of the Society were separated, and that there were distinct Societies—first, for the support of missionaries in the West Indies; secondly, for the support of schools there; thirdly, for the support of the East India mission; fourthly, for the translation of the Scriptures; and fifthly, for the support of schools in that quarter. I cannot bring myself to think that there are any Christians in respectable circumstances who would not contribute to each of those objects at least one guinea annually, and much more to those in which they felt more particularly interested. Why then should we lessen our assistance because these several departments are conducted by the same Committee? I am glad that with regard to two of your Societies, the Baptist Fund and the Baptist Building Fund, the same uniformly small subscription does not prevail. With respect to the first, we bear in mind the number of objects it embraces, and if we act conscientiously towards the latter, we contribute as many guineas as we were used to give to the cases. Surely it needs only to remind our friends of the important and glorious nature of the work, and to tell them of the urgent and pressing calls for increased exertion, of vacant stations which cannot be supplied, and of openings in Providence which the Committee feel it out of their power to attend to, in order to prevail upon them to afford to those objects pecuniary contributions more commensurate with their importance.

If we have felt any thing of the constraining power of the love of Christ, we must have been deeply interested in the accouuts we have received of the revivals in the American churches, and we pray that the Lord would bestow on our churches the same rich blessing. I believe it will be found that the feeling excited in America has been connected with the contribution of a larger proportion of the income to these objects, and I feel no doubt, that as the millennium approaches, there will be not only a

greater spirit of prayer, but Christians will devote a much larger proportion of the property of which they are made trustees, for the promotion of that cause which will become more and more interesting to their hearts; and connected with this, I cannot help believing that our personal and domestic expences will be decreased. And here permit me to ask, whether, if there were less conformity to the world in our Christmas entertainments, and the money sacredly devoted to this cause, there would not be enough thereby raised, to send out and maintain at least one missionary? I know that the minds of many excellent people have been pained by sitting at a table groaning under expensive delicacies, while there was so much misery in the world, and the means afforded seemed so inadequate to its counteraction. Let our moderation this year be known to those who visit us.

Our excellent Wesleyan friend, to whose letter I have adverted, though not satisfied with what has been done, states that he is a subscriber, that his children are collectors, and that he has a missionary box in a convenient situation. Now, in some of these particulars, it appears to me that there is a great deficiency among us. Our young people do not seem to be sufficiently interested; there is a much less proportion of them acting as collectors, than among other religious bodies; and as to missionary boxes for the *Baptist* mission, I rarely ever see them. I have obtained one from our Secretary, and I understand he has them always ready; but anticipating that a large number may perhaps be called for, in consequence of these hints, I will recommend to him to increase his stock, so that no one applying for them may be disappointed.

I am, dear Sir, yours, &c.

A Lay Member of the Committee.

Nov. 12, 1828.

On Ordination.

To the Editor of the Baptist Magazine.

Sir,

After twice reading, with some care, the reply of "A Country Minister" to my last paper on the subject of Ordinations, I feel at some loss to discover any very great difference between its tendency and that of my own letters. And yet, perhaps, if I say nothing in the shape of a reply, he may suppose me to be convinced that the inspired volume does not require that the ordination of pastors should be performed by ministers themselves previously ordained.

The only difficulty I find in saying something to my learned friend, who lays a particular stress on certain Greek words, the meaning of which I have never disputed with him, arises from my being unable clearly to ascertain what he admits in my former papers, and what he denies. Let us, however, endeavour to examine his letter.

Your Correspondent, I certainly understand, still charges my first paper with an "austere and discouraging tone towards some who appear to be just commencing their labours in their Master's vineyard, and who ought rather to be encouraged than browbeaten by their senior brethren." I confess, Sir, that I feel sorry if what I wrote will bear this interpretation; for indebted as I have been to the kindness of some excellent brethren in the ministry, for the en-

couragement they afforded me in entering on its arduous duties, I should feel ashamed could I imagine myself to be so destitute of all proper feeling towards those who may happen to be a few years my juniors. But while I feel the most ardent esteem for my brethren, it surely is not my duty to shew leniency to their improprieties. Truth is of more value than friendship, and Paul,* in dealing with Peter, though they were both inspired, on one occasion "withstood him to his face, because he was to be blamed."

The admissions of your Correspondent, at least if I understand the import of his paper, are very remarkable. I had said in your Number for June, that the *choice* of the pastor rested with the church, and his *appointment* or *ordination* with those previously in office; and "A Country Minister," after shewing, certainly very clearly, that the churches chose their own pastors, and that the Apostles and Evangelists being present, and having directed their choice, and taken the votes of the church, "thought it a suitable occasion for solemn prayer." Very well; they were inducted to office by ministers previously ordained.

Again, your Correspondent tells us that Titus not only ordained elders in the churches in Crete, (by the term elders, I understand, with "A Country Minister," both pastors and deacons,) but "appointed ministers to various stations on the island, for the sake of evangelizing it more completely." Very good; still the appointment was in a minister, and, according to my opponent, in this latter case even without the voice of a church.

Your Correspondent seems to wish to associate with this subject that of laying on of hands, and states his conviction, "the result of rather a diligent inquiry, is, that it was employed, not at ordinations, but in the bestowment of miraculous powers." Constitutionally averse to controversy, and decidedly unwilling as I am to engage in a lengthened discussion of this topic, I cannot forbear asking "A Country Minister," whether laying on of hands was not practised in the ordination of deacons, Acts, vi. and in the appointment of Saul and Barnabas to their mission, in Acts xiii? And whether, in each of these cases, it was not unattended with the communication of miraculous gifts, seeing the parties possessed them before?

My opponent complains of my speaking of Timothy and Titus as "uninspired men," and supposes I infer this from their not writing any portion of the Scriptures. Certainly I never derived my opinion from any such circumstance as this; but I yet call on him to prove his statement, that they were "inspired," and that they were able to communicate the spiritual gifts to others which they themselves possessed. Unless he can do this, all his arguments appear to me to fall to the ground. For admitting they were not pastors, they certainly were not apostles, but by an apostle they were appointed to the ministry.

I doubt not but your readers will admire the ingenuity displayed by "A Country Minister," in evading my questions as to where he obtains proof that, in the first ages of the church, pastors entered on their office without being appoint-

* Where, Mr. Editor, does our good friend, and some of your other Correspondents, get their authority for *sainting* the writers of the New Testament? If they have the title, I claim it also for *Saint* Moses, *Saint* David, *Saint* Isaiah, *Saint* Ezekiel, &c. &c.

ed thereto *by other ministers;* and as to the character of Christian bishops or pastors being given to ministers rather than to churches. I cannot but suspect that on these, as well as on some other parts of the subject, he feels some difficulty.

If, Sir, I lengthen my paper, by adding a passage or two from a letter by the late Mr. Fuller, who was no very great advocate for old customs, it is partly because I do not again intend to address you on this subject, unless my unknown friend on the other side should bring forth some new arguments. I have no ambition to have the last word in the controversy; but I fear lest a spirit of innovation, while it pulls up the tares which may have grown in the garden of God, may also go on to root up what is of divine origin.

Writing to a young minister, who had consulted him on the administration of the Lord's Supper before ordination, he says—

"Relative to your question, I must say, it appears to me very wrong to administer the Lord's Supper without ordination, as it goes to render void that ordinance. Ordination of elders in every church was the practice of the first churches, Acts, xiv. 23. and we should not make light of it. It is calculated to keep out unworthy characters from the churches.

"There was a Mr. ——, that would have settled at ——, if we, as ministers, would have been at his ordination; but we knew the man to be of a bad character, and refused it. The consequence was, he stopped awhile, and then left, and went into ——, where he made great havoc of some of their churches.

"Ordination seems originally intended for guarding against bad characters, 1 Tim. v. 22. I have, therefore, been much concerned to see the practice of administering the Lord's Supper obtain prior to it; which tends to set it aside, and will, I am persuaded, be a source of many mischiefs in the churches.

"I am told of a very respectable church, which has lately fallen a prey to a designing man, whom they have ordained. As none of the neighbouring ministers would attend, they determined to do without them. The consequence, I doubt not, will be mischiefs incalculable."

With due respect, Mr. Editor, to yourself, and to "A Country Minister," to whom I wish all prosperity and success in his labours for the glory of Christ,

I am

A PUBLICLY RECOGNIZED PASTOR.

Nov. 11, 1828.

A Discourse on the Importance of Scriptural Views of the Character of Christ.

Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.—Phil. iii. 8.

(Continued from p. 501.*)*

But we regard the subject as important, *thirdly, because proper ideas of the person and offices of Christ will most effectually secure the consistency of our obedience, and the stability of our hopes.*

In every sect and under every system, doubtless, there are men equally distinguished for the purity of their morals, the benevolence of their dispositions, and an exemplary discharge of duty, upon common principles, both in public and private life. But the Gospel requires its votaries to practise the same virtues with unimpeachable fidelity

on religious principles, and from motives of a higher class. It takes a wider range than ordinary moralists, and enjoins many duties peculiar to itself. It institutes a series of solemn rites for the avowal of our faith and the increase of our piety, and requires us, as coworkers together with God, to employ our time and abilities in subservience to the interests of religion and the salvation of the world. Persons of an amiable temper may be kept from sin, or prompted to virtue and beneficence, by the influence of natural dispositions, by the force of custom, by the dictates of humanity, by the calculations of interest, by the fear of obloquy or the desire of fame. But the enlightened and consistent Christian, whose knowledge of Christ is the fountain of benevolence and the principle of virtue, is actuated to obedience by a sense of duty, by the love of holiness, by motives of gratitude, and by a devout concern for the glory of his God and Saviour. And in giving his support to institutions of public utility, he is not influenced merely by motives of humanity, patriotism, or policy, as though it were his sole object to ameliorate the temporal condition of mankind; but, in connexion with this object, his benevolence takes a wider and nobler range, and considering the interests of this life subservient to the life to come, he directs his best efforts to the redemption and happiness of the soul, and imprints on the concerns of time a solemnity and importance drawn from the grandeur of eternity.—When, moreover, he observes the sabbath and other institutions of the Christian church, he observes them, not for the sake of a good name or an hour's entertainment, but from a pure principle of christian obedience, that "he may behold the beauty of the Lord and inquire in his temple;" that he may manifest his regard for the interests of truth and the authority of the Gospel; and by his instrumentality, in conjunction with the church at large, may perpetuate and extend the kingdom of the Redeemer. These are motives which insure the consistency of his obedience, and render the service of the sanctuary solemn and delighful.

But the influence of these principles, and the degrees of excellence resulting from them, depend, in a great measure, on the views we receive of the Son of God, and the obligations we owe to his beneficence and authority. Unless he be known and loved, in reference to the dignity of his person, the greatness of his condescension, the importance of his offices, and the universality of his power, his institutions will appear unimportant, and the prosperity of his cause will excite merely a cold approbation or a faint desire. But clear views of his perfections, proper ideas of the value of his atonement, and a deep sense of his authority, as head over all things to his body the church, will render all his commands sacred; impart to his example as well as to his doctrine peculiar force: endear every thing connected with his cause; increase the efficacy of his promises; and induce us to prize his approbation as our highest happiness and honour. The grand secret, indeed, which forms the holiness of a Christian, and sustains his fortitude in times of ignominy and suffering, is the love of Christ, consisting of holy veneration, adoring gratitude, supreme confidence, and sacred delight. In seasons of affliction, when the billows of adversity awake his fears and exhaust his patience, the thought of Calvary revives his strength, calms his murmurs, renews his fortitude, and bears him

up till his troubles are overcome or removed. How just, therefore, as well as beautiful, is Young's apostrophe to the Saviour, in reference to men who applaud morality without the Gospel:—

> "Talk they of morals! O thou bleeding love!
> Thou maker of new morals to mankind!
> The grand morality is love of thee!"

But, while it is obvious that a man's character, for the most part, takes its complexion from his creed, yet, such is the incongruity of our nature, that the truth of different opinions prevalent in the Christian world, cannot be determined by the character of their votaries. The pernicious tendency of error is frequently restrained and neutralized by the counteractive influence of some truth not forsaken, by habits of virtue previously formed, or by something peculiarly auspicious in the constitution and circumstances of the individual. The legitimate influence of truth on the heart and character of its supporters, is likewise, in many cases, impaired and defeated by a confused or inadequate perception of its nature, by the admixture of erroneous sentiment, by an incurable levity of disposition, or by the secret power of avarice and other deep-rooted passions, which, like a deadly shade, intercepts the light or chills the efficacy of divine teaching. The abettors of an erroneous creed may therefore sometimes sustain a character of the strictest probity and honour, and, by the purity of their morals and the excellence of their disposition, may put the advocates of a purer faith to the blush of conscious inferiority; while the latter, with higher views and stronger motives, may, in too many cases, scandalize instead of honouring their profession, and, by gross inconsistency or inexcusable defects, gratify the sarcasms of their adversaries. But exceptions of this kind by no means invalidate the general principle, or render the holy tendency of the views we are advocating dubious. But when faith in Christ as an Almighty Saviour, combined with a just sense of his sufferings and glory, properly affects the believer's conscience, he will not only maintain a steady course of moral rectitude in all the relations of private and social life, but will rise to the higher and more spiritual attainments of undissembled piety and christian zeal: "for this is the victory which overcometh the world, even our faith."

If, then, from the virtues of a Christian and his obedience to the divine lawgiver, we turn our thoughts to his expectations, a similar course of argument will assure us that life eternal and the knowledge of Christ are intimately combined. Whatever superiority our religion may claim on the score of morals, it must without doubt be conceded, as its peculiar boast, "that Christ hath abolished death, and brought life and immortality to light by the Gospel." Even in regard to the present state, brighter prospects animate the Christian, while the visions of prophecy open to his faith the progress of truth and the universality of his Saviour's kingdom:" and, in reference to another world, the Gospel alone ratifies the certainty of a future life, anticipates the awful events of a general resurrection and final judgment, and describes in explicit terms the condemnation of the impenitent and the glory of the just. By assuring us, moreover, that "life eternal is the free gift of God, through Jesus Christ our Lord," promised to those only who believe and obey him, it forbids a vain and unfounded confidence, and in terms easy to be understood, defines the character and privileges of the just, to whom death will be

the messenger of peace, and the grave a passage to immortality.

But if there are prospects peculiar to the Christian, is it not evident that the hope which anticipates them can be sustained only while the Gospel is preserved in its native purity, and faith unshaken is reposed in him, "who has all power given unto him both in heaven and in earth?" While the unbeliever, who regards death as an eternal sleep, or thinks it impossible that God should raise the dead, deems these realities a fable and their anticipant a deluded visionary; or while the Christian in name only, is overwhelmed at the thought of death, and, amidst the symptoms of mortality, gives no signs of hope; the faithful, who are well instructed in the Gospel of Christ, and truly sanctified by his spirit, confide in the veracity of his promises, and enjoy the succours of "a hope that maketh not ashamed." Though surrounded by a cloud of impenetrable mystery, they are confident that the second Man, the Lord from heaven, "will change this vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." If fears arise, or the aspect of death alarms them, they apply to him who is the resurrection and the life, and his voice comforts them: "Fear not," says he; "I am the first and the last! I am he that liveth and was dead, and behold I am alive for evermore, Amen! and have the keys of hell and of death! Be thou faithful unto death, and I will give to thee a crown of life!" Thus, from the commencement to the close of the Christian's course, scriptural views of his Lord and Saviour are essentially important, and, in the hour of dissolution, will alone enable him with triumphant confidence to say, in the language of St. Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day!"

Here, then, we may see the wisdom of the sacred writers in exhibiting the character and kingdom of the Messiah as the principal theme of divine revelation, while we admire the solemn and impressive testimony they have borne to the dignity of his nature and the grandeur of his prerogatives, as the Son of God manifest in human flesh, the brightness of his glory and the express image of his person. From the commencement to the close of the sacred volume, every opportunity seems to have been embraced to illustrate the doctrine, or display the glory of the Saviour; Christ is, therefore, not only the Alpha and Omega of the four Gospels, which were expressly designed to record the substance of his discourses, and the evidences of his divine mission and authority, but to him likewise do the Scriptures in general bear the same testimony. Even the prophets, under the Old Testament, who saw merely the first rays of his glory, spoke of his advent and his perfections in strains of eloquence derived from heaven. His character and work, his sufferings and glory, the fruits of his mediation, and the honours for ever due to his name, are subjects on which the apostles and evangelists, both in their sermons and epistles, uniformly expatiate with solemnity and rapture. When they went forth from Jerusalem, through the different provinces of the world, to execute their commission as the ambassadors of their ascended Master, they preached not themselves nor the speculations of philosophy or tradition, but Christ Jesus the Lord. "I determined," says the

Apostle of the Gentiles when he first visited the Corinthians, "I determined to know nothing among you save Jesus Christ, and him crucified. For it is Christ in you, the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

If, then, such be the importance of the knowledge of Christ, as conveyed to us by the Holy Scriptures, never let its attainment be deemed impracticable, even by the unlettered Christian; and if difficulties arise and appear discouraging, let them never be thought insurmountable. Whatever advantage men of profound talents and extensive learning may possess in the study and vindication of this and other doctrines of the Christian faith, it should never be forgotten, that every thing essential to salvation is written in the sacred volume with inimitable perspicuity and strength, in terms which even the poor and illiterate may easily understand. Let us, then, search the Scriptures with an immediate reference to this point, as our Lord himself has commanded, that our views of his character and work may be scriptural and influential. Indifference on this subject is inadmissible; it is the token of a beclouded intellect or a depraved heart. What, then, is the aversion with which some turn away from the truth, but the symptom of a moral fever, which, unless removed by the speedy application of right principles, will reduce its victim to the last stage of spiritual debility and moral death? But if we direct our inquiries with caution and perseverance, in the spirit of humility and devotion, to the word of God, we shall grow in sacred knowledge and approach nearer to life eternal. While other speculations may damp or even extinguish the spirit of devotion, this will perpetuate and fan the flame; while some kinds of knowledge, which men seek with avidity, may cherish pride, this is eminently adapted to promote humility; and while some inquiries about faith may divert the mind from obedience, and prove fatal to charity and zeal, the knowledge of the Son of God will render faith the handmaid of virtue, and oblige us to kindle our zeal at the altar of love.

The pursuit of this attainment is, without doubt, primarily incumbent on the ministers of religion, whose province it is to preach among their brethren the unsearchable riches of Christ. So essential, indeed, to the christian ministry is this branch of theological science, that an attempt to discharge the sacred function without it, were it not common, would be deemed the most preposterous temerity. For the ministers of Christ proudly to deny, or wilfully to conceal, the attributes ascribed to him in the sacred volume, would be an impious treason against the King of Kings and the Lord of Lords, whom they profess to serve. But by appearing among their people, from sabbath to sabbath, as the faithful ministers of Christ, replenished from his own fulness; by declaring unto others what they have seen, and felt, and tasted, and handled of the Word of Life; by keeping back nothing that may be profitable, but, in humble dependence in the Divine Spirit, by manifestation of the truth, commending themselves to every man's conscience in the sight of God, they may hope, in some good degree, to answer the design of the sacred office, and to be at last crowned with the reward of fidelity, if not of eminent success.

But if the knowledge of Christ demands the special attention of

Christian pastors, as public teachers of Christian verity, it has in many respects an equal claim on its private disciples. The question to which our attention is invited, instead of being classed with idle speculations and vain disputes, is identified with subjects of vital and everlasting interest. Never, then, let prejudice, levity, indolence, or the perishing acquisitions of time, deprive us of this great excellence; but let us, like St. Paul, offer them as a sacrifice on the altar of God, while we inquire in that temple which the Spirit of truth has illumined. Let the magnitude of the subject excite us to diligence, while it inculcates humility and prayer. Resting our faith on no man's opinion, let us search the Scriptures for ourselves, that we may draw the truth clear as crystal from its own fountain. If doubts arise, or difficulties discourage, let us submit our judgments to divine teaching, and seek the wisdom that cometh from above. Imitating the prophets and apostles, who inquired and searched diligently respecting the humiliation and glory of the Messiah, we shall perceive the grandeur and feel the efficacy of those truths which even the angels desire to investigate. And may God, who commanded the light to shine out of darkness, shine into our hearts, to give the light of the knowledge of his glory in the person of Jesus Christ; that, beholding as in a mirror the glory of the Lord, we may be changed into the same image from glory to glory, even as by the spirit of the Lord; to whom be dominion and praise for ever, Amen!

Harlow. T. F.

On the Revival of Religion.

To the Editor of the Baptist Magazine.

Sir,

There is a subject which presses on my mind, of infinite moment, and which I hope the Baptist Magazine will take up with all its talents and influence, I mean the subject of a *general revival of religion in all our churches, and throughout all denominations.* I saw some interesting statements in *our* Magazine some months since, but the subject must not drop till the thing be obtained. Time is short, souls are precious, we are not "straitened in God," "The residue of the spirit is with him," the promises are his, the power is his, and the glory will be his for ever. Let us "rise and build," let us "up and be doing," and "pray without ceasing." There are some interesting papers on the subject in the Evangelical Magazine for October and November by Messrs. James, Bennet, Burder, &c. I hope something will be done on a wide scale.

Portsea, Nov. 7. S. T.

A Hint to fanciful Expositors of Scripture.

Hooker, in his Ecclesiastical Polity, says, "I hold it for a most infallible rule, in expositions of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous and deluding art, which changeth the meaning of words, as alchemy doth, or would do, the substance of metals; maketh of any thing what it listeth, and bringeth in the end all truth to nothing."

POETRY.

LINES,

Written to a Friend on hearing of his intended departure for India as a Baptist Missionary.

Farewell, dear honoured Friend farewell,
Since here you will not stay,
My rising grief I'll strive to quell,
And wipe my tears away;
Nor let one murm'ring thought arise
Against the mandate of the skies.

But wilt thou go?—to India go?
Her outcasts to restore,
And shall I in this world of woe
Behold thy face no more?
No more with pleasure hear thee tell
The glories of Immanuel?

Well; should I ne'er thy person see
Nor more my Friend embrace,
Yet, will I still remember thee,
When at a throne of grace;
And pray the Shepherd of the sheep,
My Friend in all His ways to keep.

Yes, to this heart thy name shall be
Still dear; thy memory sweet;
Nor will I cease to think of thee
While memory holds her seat:
Nor till this mortal life shall end
Will I forget my honoured Friend.

Go, then, my Friend, to India go,
My mind attends thee there;
Thy joy is mine,—thy grief and woe
I'll count my bliss to share,
And should'st thou chance to know distress
I'll strive to make thy sorrows less.

Go, then, my Friend, to India go,
Nor dread the boisterous sea,
May He who makes the tempest blow
And calms it, go with thee
And be thy refuge, shield, and sun,
Until thine earthly race be run.

And may the Spirit deign to bless
The gospel of His grace,
Crown thy endeavours with success,
And give a rich increase
Of precious souls, from sin set free,
Which shall thy joy and glory be.

Farewell, beloved Friend, farewell,
Receive my last adieu;
May we, while in this world we dwell
Still keep our end in view,
That when a few more years are flown
Our souls may meet around the throne.

Snailbeach Mines. P. N.

THE RAPIDITY OF LIFE; AND THE UNCERTAINTY OF ITS CLOSE.

A hymn occasioned by the sudden removal of an aged Christian.

"And Isaac said, behold now I am old, and I know not the day of my death."—Gen. xxvii. 2.

Our years in quick succession rise,
Our days glide smoothly on,
Time flies—and ah! so swiftly flies,
'Tis unperceived till gone.

Tho' spar'd to threescore years and ten,
Man's final hour must be;
'Tis fix'd: but how—or where—or when,
Great God, remains with thee.

Life has no lease: Time no delay:
Our term will soon be past;
E'en from its friends Heaven hides the day
Its will ordains their last.

On rapid wing,—conceal'd from view,
Death brings their blest discharge
Cuts the fine silver cord in two
And sets the mind at large.

O what enlargement! Who can tell
Th' o'erwhelming glory given,
When once the soul has burst its cell
And finds itself in heaven!

G. T.

O O

REVIEW.

Memoirs of the Life, Character, and Writings of the Rev. Matthew Henry. By J. B. WILLIAMS, F.S.A.

BIOGRAPHY is likely to be very valuable only when it is confined to those who have been distinguished for gifts, piety, and usefulness. And if ever such requisites were found in man, they existed in the subject of the present narrative. Not a long time after the demise of Mr. Henry, his life was written by Mr. Tong, and it may have been supposed that nothing more was required for the preservation of his character, labours, and success, who is now presented again before us. It may not, however, be impossible to prove that it was better to write a new volume than reprint the one that had long existed. Without the slightest apparent wish to undervalue the work of Mr. Tong, the present author assures us that in his volume there are "many glaring imperfections;" that the arrangement is "awkward and somewhat repulsive;" that it entirely omits "some features of Mr. Henry's character;" and gives but a "meagre illustration of others." In this work of Mr. Williams are many additions now first selected from unpublished documents; and the whole performance does him much credit. It gives us a genuine portrait; "a picture of piety in its primitive beauty." Mr. Henry, as we are here informed, was the son of eminently pious parents; and was himself, if we except the inspired servants of God, as holy and useful a man as ever existed in any age or country. He "was born, Oct. 18, 1662, at Broad Oak, a farm house situate in the township of Iscoyd in Flintshire;" the year in which, by the Act of Uniformity, his father, and about two thousand other valuable ministers, were separated from their people, and denied the exercise of their ministry. During his infancy the health of Mr. Henry was feeble; but, at a very early period, his mind was vigorous and acute; and when he had only attained his third year, he could read the Scriptures with propriety and advantage. From the beginning of his studies he surmounted those temptations to indolence and frivolity by which so many are injured; and his parents had more reason to fear that his health would suffer through too much application to mental culture, than his improvement in learning be retarded by unnecessary relaxations. In his case, the soil was naturally good; it was well cultivated, and under a divine blessing, the produce was valuable and extensive. When Mr. Henry was about ten years of age, he was reduced by a fever to the very gate of death, which appeared to his afflicted parents opening to receive him; this, together with a sermon he about this time heard from his father, the Rev. Philip Henry, was productive of good to his soul. He was very attentive to the ministry of his pious and wise parent, and was often so much impressed by it, that when the service was euded, he would hasten to his closet to weep and pray. In this the truly wise will habitually resemble him.

In the year 1680 he was placed under the tuition of Mr. Thomas Doolittle, a holy and faithful minister of the gospel, who resided at Islington. Persecution, however, did not long permit this establishment to continue, and Mr. Henry returned to Broad Oak, where he applied with his accustomed diligence to study. For reasons, which no doubt, his parent deemed good, he was at the age of twenty-three directed to commence the study of the law, which he prosecuted with great energy in Holborn Court, Gray's Inn, London. But he never ceased to desire and to prepare for "the office of a bishop." In June 1686 he returned to Broad Oak, and gave good evidence that his legal pursuits had in no degree diminished the

force of his desire to be a minister of the gospel, or allayed his thirst for Scriptural knowledge.

Having been urgently requested, as Mr. Williams informs us, by a congregation at Chester to become their pastor, he consented, and was privately ordained in London, in the year 1687; and he soon entered on his regular, pious, and diligent ministerial labours at Chester. He was, after no long time, most happily married; but his felicity was of short duration, for it appears that during her confinement his pious wife exchanged this world for a better, on which mournful occasion the affectionate husband said, "I know nothing that could support me under such a loss as this, but the good hope that she is gone to heaven, and that, in a little time, I shall follow her thither." For a few years subsequently to this he enjoyed uninterrupted rest, but in June 1696 his father expired. This was a heavy stroke, and his views and emotions under it merit remembrance. "I bless God," says the pious son, "that I ever had such a father; I have reason to be humbled that I have profited no more by my relation to so good a man. Death comes nearer and nearer to me; Lord make me to know mine end. The great respect paid "to my father's memory, and the good name he has left behind him, should encourage me to faithfulness and usefulness. This should bring me nearer to God and make me live more upon him." The general state of his soul, as he travelled on to the world of perfection, is well represented in what he was when he commenced the year 1705, and which the following extract will exhibit:—

"January 1. Not renouncing but repeating, and ratifying all my former covenants with God, and lamenting that I have not lived up more closely to them. I do, in the beginning of this new year, solemnly make a fresh surrender of myself, my whole self, body, soul, and spirit, to God the Father, Son and Holy Ghost; my Creator, Redeemer, and Sanctifier; covenanting and promising not in any strength of my own, for I am very weak, but in the strength of the grace of Jesus Christ, that I will endeavour this year to stand complete in all the will of God. I know this is the will of God, even my sanctification. Lord grant that this year I may be more holy, and walk more closely than ever in all holy conversation. I earnestly desire to be filled with holy thoughts, to be carried out in holy affections, determined by holy aims and intentions, and governed in all my words and actions by holy principles. O that a golden thread of holiness may run through the whole web of this year. I know it is the will of God that I should be useful, and by his grace I will be so. Lord, thou knowest it is the top of my ambition in this world to do good, and to be serviceable to the honour of Christ and the welfare of precious souls. I would fain do good in the pulpit, and good with my pen; and which I earnestly desire to abound more in, to do good by my common converse. O that the door of my opportunities may be still open, and that my heart may be enlarged with holy zeal and activity for God this year; and that I may be thoroughly furnished with knowledge, wisdom, and grace, for every good word and work. If it be the will of God that this year should be a year of affliction to me, a year of sickness or reproach, or loss; if my family should be visited, if my liberties should be cut short, if public troubles should arise, if any calamity should befal me, which I am least apprehensive of now, I earnestly desire to submit to the divine disposal. Welcome the holy will of God. Let me have God's favour, and the assurances of that, and by his grace nothing shall come amiss to me. If it be the will of God that I should finish my course this year, let me be found of Christ in peace, and by the grace of God death shall be welcome to me. My wife and children, and relations, my congregation, which is very dear to me, my ministry, myself, and my all, I commit to God, whose I am, and whom I desire to serve. Let me be the Lord's only, wholly, and for ever, amen. The Lord say amen to it."

In this memoir, in which many such extracts from Mr. Henry's diary are given, we have the faithful and full representation of a Christian, and a gospel minister, who, from his entrance into public life, to the end of his days was in temper and deportment all that is here implied. His heart was purified, and diligently using the means which are provided for perseverance in holiness, he piously and usefully held on his way.

The volume before us must be useful to all who may peruse it with a desire to

obtain good: but it is well fitted to benefit the minister of truth. Here he will find a good example of what his deportment should be; he will be guided both as to the matter and the spirit, and the ends of his preaching; he will behold a fine example of never-failing diligence in duty, and of upright, gentle, and prudent deportment, as well as entire obedience and submission to the will of God.

In July 1711, Mr. Henry accepted an invitation to settle at Hackney: in which connexion he continued until his death. "He walked with God, and was not, for God took him." From what we have stated and selected, we trust many will be induced to purchase, and peruse the truly valuable work Mr. Williams has compiled; and we confidently anticipate that their piety, comfort and usefulness will be increased.

The Amulet; or Christian and Literary Remembrancer, for 1829. Edited by S. C. Hall. Westley and Davis, and Wightman and Co.

"The Amulet" is intended, doubtless, to remove our maladies and prevent our miseries. It is indeed a *charming* book in many respects. The contributions of the artist, the poet, and the divine, have all been put into requisition, in order that it may be an "Amulet" conveying remembrances of Christianity and literature.

The artists, whether the *painter, engraver,* or *printer,* have herein put forth all their strength, and proved themselves masters of arts. The *poets* have exemplified the description given of their profession, in an elegant Essay, entitled "*Poetry and Philosophy.*" "The end of the poet is to give delight to his reader, which he attempts by addressing his fancy and moving his sensibility." The *divines* only have failed, for of course they were expected to furnish the articles on *Christianity!* They have, indeed, "spoken with the tongues of men"—they ought to have "spoken with the tongues of angels." The former shews them to be "eloquent orators," the latter would have proved them to be "ministers of Jesus Christ." We admire the manly style of Sheridan and Burke, and still more the gigantic efforts of Fox and Milton, but most highly the evangelical strains of *Gabriel* and "*the multitude of the heavenly host!*" Mark the simplicity and perspicuity, the pathos and sublimity, of the following language:—"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. Glory to God in the highest, on earth peace, good will towards men."

The divines, it is true, have written classically and sensibly; they have established their reputation as men of learning and taste; but their appropriate character as "good ministers of Jesus Christ," should not have been merged: this should have been most prominent. The most unexceptionable piece in the volume is the story of the "Wandering Minstrels." The verses entitled "An Impromptu on three Schoolfellows who had cut their names, about fifty years before, in the bark of an Oak, a Lime, and an Ash, at Polwhele, near Truro, 1827," contain one of the most ingenious conceptions we have ever seen. We transcribe the lines.

"What suns have shone, what storms have raved,
Since that delicious prime,
When on these trees our names we graved,
As if to mock at Time!

Full oft did *Pocock, Painter, Joy,*
Along this valley dash,
Then pausing, each salute, fond boy!
His oak, his lime, his ash.

How frolic on his favourite tree
Did Pocock, Joy, and Painter,
Carve letters doomed, though deep, to be
Faint every year, and fainter.

I hail Nick *Pocock's* gnarled oak,
To find his name; but....lo!
As through its glimmering moss I poke,
Time puts me off with..*Po*..!

Poh! Poh! on Time may I retort!
That ash will serve me better:
Thy name, young *Joy!*....In cruel sport
Hath time erased each letter!

And shall I now the lime-tree search
For PAINTER all in vain?
Ευρηκα! *....Yet old Time, so arch,
Has left me only....PAIN!"

"The Walk in the Temple Gardens in the Summer of 1827," has one trifling error: the fair writer says that she saw "the lights on the graceful arch of Waterloo bridge;" whereas that bridge is a perfect level, the part where the lights are exhibited forms no segment of a circle. The Lady's *discovery* of this *graceful arch*, therefore, seemed to us rather an *arch discovery*—but it throws no light whatever upon the subject. Her description of the revulsion of feeling, occasioned by mistaking the "lighting a segar" for the "lamp of the student," is a more successful fancy piece. The picture is beautifully drawn, and the moral reflections deduced from this illusion are of a pleasing and a pious strain.

The stanzas which conclude the volume are very striking: we do not however, relish the sentiment in the last verse—

"Called a blessing to inherit;
Bless, and richer blessings *merit!*"

The term *merit*, used in connection with spiritual blessings, is so popish, and so opposite to the "glorious Gospel of the blessed God," that we must protest against its use, even though it might be found convenient for the jingling of rhyme.

There are many beautiful pieces in the volume. The Editor will excuse us for uttering a wish, that should he live to compile an "Amulet" for 1830, the *Christian Remembrancer* may be more evangelical: nothing can be truly *Christian* which is not strongly impregnated with the noble sentiment—"Christ, and Him crucified."

Select Sermons and Letters of Dr. Hugh Latimer, Bishop of Worcester, and Martyr, 1555; and the Writings of the Rev. John Bradford, Prebendary of St. Paul's, and Martyr, A.D. 1555.

IT is the intention of the Religious Tract Society to publish the British Reformers, from Wickliff to Jewel. Their plan is to give the work in monthly numbers, each containing 120 pages, 12mo. price 1s. Well executed portraits of the principal Reformers will also be given: there is one fully meriting this character in each of the volumes now before us. The writings of each author are paged separately, and are sold as a distinct publication; and we are now to give a just account of two of these volumes.

The first is the work of Dr. Latimer. It contains a very brief account of his life. We have also a considerable number of his sermons; seven of which are on the Lord's Prayer. Some of his letters are addressed to persons of considerable consequence—one is to no less a personage than king Henry VIII. for the restoring again the free liberty of reading the Holy Scriptures, and it is very faithful. The sermons and letters are of considerable value on many accounts. They are neither erudite, elegant, nor closely arranged; but they are peculiarly faithful, striking, and practical; and present an affecting picture of the times in which the bishop lived. Some expressions will be found scarcely to be tolerated on any plea, and many which the better taste of modern times will disrelish; still, if those who peruse these volumes will account for the blemishes to which we have alluded by a reference to the vicious habits of Latimer's age, and keep in mind the great excellence of the man, and pay just attention to his matter, the faulty expressions which disfigure his pages will not prevent their usefulness. And after all, we would rather have the faults of faithful Latimer, than those which dishonour too many moderns: if he was nearly rude in his pointed public addresses, many in these refined days are almost sinfully polite in their pretty, gliding, gentle, and general harangues.

In the work before us are many curious and useful anecdotes, one or two of which we will transcribe.

"One New Year's day, when the courtiers were presenting costly articles to the king, according to the custom of those

* I have found it.

times, Latimer presented an English New Testament, folded down at the text, 'Whoremongers and adulterers God will judge.'"

When the habits and the temper of the monarch who received this present are considered, this will appear an act of heroic fidelity. It has been too much the fashion to connect the prevalence of crime, in these days of delinquency, with the general extension of education. Now it must be obvious to every man a little above an idiot, that things of simultaneous occurrence may have no relation as cause and effect. So thought Latimer, and to illustrate such a possibility he introduced into one of his sermons the following story:—

"Master More (Sir John More) was once sent in commission into Kent, to find out, if it might be, what was the cause of Goodwin sands, and the shelf that stopped up Sandwich haven. Thither came Master More, and called the country before him, such as were thought to be men of experience, and men that could most likely best certify him concerning the stopping of Sandwich haven. Among others, came before him an old man with a white head, one that was thought to be little less than a hundred years old. When Master More saw this aged man, he thought it expedient to hear him say his mind in this matter; for being so old a man, it was likely that he knew most of any man in that company. So Master More called this old aged man unto him, and said, 'Father, tell me, if you can, what is the cause of this great rising of the sands and shelves here about this haven, which stop it up so that no ships can arrive here? You are the oldest man that I can espy in all this company, so that if any man can tell any cause of it, you it is likely can say most in it, or at least more than any other man here assembled.' 'Yea, forsooth, good master,' said this old man, 'for I am well nigh a hundred years old, and no man here in this company is anything near unto mine age.' 'Well, then,' quoth Master More, 'how say you in this matter? What think you are the causes of these shelves and flats that stop up Sandwich haven?' 'Forsooth, sir,' quoth he, I am an old man; I think that Tenterden steeple is the cause of Goodwin Sands. For I am an old man, sir,' quoth he, 'and I may remember the building of Tenterden steeple; and I may remember when there was no steeple at all there. And before that Tenterden steeple was building, there was no speaking of any flats or sands that stopped the haven, and therefore I think that Tenterden steeple is the cause of the destroying and decay of Sandwich haven.'"

We will give one extract more, and take it from Latimer's last sermon before king Edward VI.

"And therefore here is another suit to your Highness—'Fear not him that killeth the body.' Fear not the foreign princes and foreign powers: God shall make you strong enough. Stick to God; fear God, fear not them. God has sent you many storms in your youth; but forsake not God, and he will not forsake you. Peradventure you shall have them that shall move you, and say unto you, Oh, sir; oh, such a one is a great man, he is a mighty prince, a king of great power; you cannot be without his friendship; agree with him in religion, or else you shall have him your enemy,' &c. Well, fear them not, but cleave to God, and he shall defend you. Do not as king Ahaz did, who was afraid of the Assyrian king, and for fear lest he should have him for his enemy, was content to forsake God, and to agree with him in religion and worshipping of God; and anon sent to Uriah, the high-priest, who was ready at once to set up the idolatry of the Assyrian king. Let not your Highness do so; fear not the best of them all, but fear God."

The other volume, the title of which we have placed at the head of this paper, is the work of one who was worthy the age of Latimer. The Rev. John Bradford was appointed by Bishop Ridley to a prebend in St. Paul's. He preached in the metropolis with much acceptance during the latter part of the reign of king Edward VI. The sum and substance of his discourses is thus described by Fox:—"Sharply he opened and reproved sin; sweetly he preached Christ crucified; pithily he impugned heresy and error; and earnestly he persuaded to godly life." This faithful servant of the Lord was burned in Smithfield, on the 1st of July, 1555. His last words that could be heard were, "Strait is the way and narrow is the gate that leadeth to eternal life, and few there be that find it."

This volume, which we recommend to general acceptance, contains a brief account of Bradford's life, his letters, sermons and tracts written by him, with meditations and prayers. All who are truly pious, and especially the afflicted,

tempted, and persecuted believers, will find this a very useful book; and as what we have written will never meet eyes that need not weep on account of sin, we will conclude this article with a short extract from Bradford's Sermon on repentance, as not an unfair specimen of the style of the volume in which it is placed.

"But better I trust you are, and will be, if you mark well my theme, that is, *repent you;* which I have humbly besought you to do, and yet once more I do again beseech you, and that for the tender mercies of God in Christ Jesus our Lord, *repent you, repent you, for the kingdom of heaven* (that is, a kingdom full of all riches, pleasures, joy, beauty, sweetness, and eternal felicity,) *is at hand.* The eye hath not seen the like, the ear hath not heard the like, the heart of man cannot conceive the treasures and pleasures of his kingdom, which is now at hand, to such as repent, that is, to such as are sorry for their sins, believe God's mercy through Christ, and earnestly purpose to lead a new life."

Sermons by Timothy Dwight, D.D. LL.D. late President of Yale College. 2 vols. 8vo. pp. 1072. London: Jas. Duncan.

THE very high estimation as a theologian which Dr. Dwight has obtained in this country, renders it quite unnecessary to say any thing more of these posthumous sermons, than that they are of a character with the author's former works, and will not diminish his well-earned reputation.

The volumes consist of fifty-nine sermons, none of which, with the exception of three, have before been printed, not even in America. Two of these, Nos. 19 and 20, which occupy upwards of seventy pages, are entitled "The Nature and Danger of Infidel Philosophy." In these sermons, the Doctor does not satisfy himself, as Christian apologists generally have done, with defending Christianity from the attacks of infidels, but turns assailant, and charges them even in what they have accounted the strong holds of argument. He clearly proves, by the *contradictions* which abound in the writings of both ancient and modern infidels, that "professing themselves wise, they became fools."

The confined limits of our work will admit of little beyond a few extracts from these learned and erudite discourses. Speaking of infidels having arrogated, as their exclusive property, the character of *ingenious* and learned, the Doctor remarks:—

"I cheerfully admit, that many infidels have been ingenious men; that some of them have been learned men, and that a few of them have been great men. Hume, Tindal, and a few others, have been distinguished for superior strength of mind; Bolingbroke for eloquence of the pen, Voltaire for brilliancy of imagination, and various others for respectable talents of different kinds. But I am wholly unable to form a list of infidels which can, without extreme disadvantage, be compared with the two Bacons, Erasmus, Cumberland, Stillingfleet, Grotius, Locke, Butler, Newton, Boyle, Berkeley, Milton, Johnson, &c. In no walk of genius, in no path of knowledge, can infidels support a claim to superiority or equality with Christians." vol. i. 362.

After enumerating the vices which the writings of the most distinguished infidels tolerate and recommend, the Doctor asks—

"What idea must be entertained of the morals of men who assert these things, not in careless conversation, not in sportive writings, but in solemn, didactic, philosophical treatises, sitting in the chair of moral and religious instruction, speaking to a world, uttering oracular opinions, deciding the truth and happiness, both temporal and eternal, of the whole human race, and unfolding professionally the will of the infinite God? They either believed or disbelieved these doctrines. If they disbelieved them, what apology can be made for so gross and so mischievous a falsehood? If they believed them, the conclusion is irresistibly forced upon us, that they practised as they believed. They have also laboured to the utmost to persuade mankind both to believe and practise them. If their labours prove successful, if their wishes should be accomplished, the world will be converted into one theatre of falsehood, perjury, fraud, theft, piracy, robbery, oppression, revenge, fornication, and adultery. What else is the hell of the Scriptures? Lewdness alone, extended as their doctrines extend it, would exterminate every moral feeling from the human breast, and every moral and virtuous action from the human conduct. Sodom would cease to be a proverbial name, and Gomorrah would be remembered only to wonder

at her unhappy lot, and to drop the tear of sympathy upon her ashes." p. 350.

One of the all-important inferences which the Doctor draws from his investigations of the awful sentiments published by infidel writers, is—

"Philosophy will not, and Christianity will, increase your distresses here, and save you from misery, and confer on you happiness hereafter. As mere infidelity, it teaches nothing but to contest all principles, and to adopt none. As scepticism, it is an ocean of doubt and agitation, in which there are no soundings, and to which there is no shore. As animalism and atheism, it completes the ravage and ruin of man, which in its preceding forms it had so successfully begun. It now holds out the rank Circæan draught, and sends the deluded wretches who are allured to taste, to bristle and wallow with the swine, to play tricks with the monkey, to rage and rend with the tiger, and to putrify into nothing with the herd of kindred brutes.

"Christianity, with an influence infinitely more benevolent, enhances the value of your present life beyond the reach of calculation. It informs you that you are the intelligent and moral creatures of the all-perfect Jehovah, who made, who preserves, and rules the universe; who is present in all places; who beholds all things; who is eternal and immutable, infinitely benevolent, infinitely beneficent; the faithful friend of the virtuous, the unchanging enemy of sin; the rewarder and the reward of all returning sinners who diligently seek him. In this character it presents to you a direct, clear, and perfect system of rules for all your moral conduct; rules of thinking, speaking, and acting; rules reaching every possible case, and removing every rational doubt. Here is no uncertainty, no wavering, no tossing on the billows of anxiety, no plunging into the gulf of despair. Your path is a straight and beaten way, and were you wayfaring men and fools, you need not err therein." p. 386.

The sermons from which these extracts are made were delivered to the students of Yale College; but many of those which compose these admirable volumes were preached to the Doctor's congregation on ordinary occasions:—their being so decidedly evangelical is one of their prominent features, and their crowning excellence.

History of the Inquisition from its establishment to the present time. By the Author of the "History of the Reformation," &c. Nisbet and Duncan, London.

Was there ever such a *misnomer* as that of having called this iniquitous court "*the holy* office!!" Surely if the evil spirit has ever been incarnate, it must have been in the person of Saint Dominick, and in the officers and familiars of the Inquisition!! It is almost incredible that such infamy could have been practised under the garb of religion:

"To have stolen Christ's livery,
To serve the Devil in."*

And this is Popery! Yes, Popery in rank luxuriance! in those countries where its principles are matured, and not counteracted by the civil authority or public opinion.

The condensed history before us relates chiefly to the Spanish Inquisition both in ancient and modern times. The present King of Spain, Ferdinand VII. *the most Christian* king, who in his exile worked petticoats for our Lady of Loretta, and who owes his throne to English Protestants, patronizes the holy! say rather the bloody, office of the Inquisition! We give an extract from page 144.

"*Llorente* records the following fact, which he says was given by one who was present when the inquisition was thrown open in 1820, by orders of the Cortes of Madrid. Twenty-one prisoners were found in it, not one of whom knew the name of the city in which he was; some had been confined three years, some a longer period, and not one knew perfectly the nature of the crime of which he was accused. One of these prisoners had been condemned, and was to have suffered the next day. His punishment was to be death *by the pendulum*. The method of thus destroying the victim was as follows: The condemned is fastened in a groove upon a table on his back; suspended above him is a pendulum, the edge of which is sharp, and it is so constructed as to become longer with every movement. The wretch sees this implement of destruction swinging to and fro above him, and every moment the keen edge approaching nearer and nearer: at length it cuts the skin of his nose, and gradually cuts on until life is extinct. It may be doubted if

* Pollok's Course of Time.

the holy office, in its mercy, ever invented a more humane and rapid method of exterminating heresy, or of securing confiscation! This, let it be remembered, was a punishment of the secret tribunal A. D. 1820!!!

Yes indeed! '*Instruments of cruelty are in their habitation—My soul, come not thou into their secret; unto their assembly, mine honour, be not thou united.*'"

Gradations in Reading and Spelling, upon an entirely new and original Plan, by which Dissyllables are rendered as easy as Monosyllables. In three Parts. By HENRY BUTTER. Second Edition, 1828. 1s. bound. Simpkin and Marshall.

MR. BUTTER, the Master of an Academy in Rawstorne Street, Goswell Road, has conferred no small favour upon the rising generation by the publication of this small but excellent Spelling Book.

Its great excellence is, its gradual progression, by the most easy steps, from the alphabet to the simplest, and thence to the most difficult words in the language.

Its peculiar feature is, its introduction of easy Dissyllables before more difficult Monosyllables; *Ma-ry*, for instance, before *straight* and *wrought*. Disregarding (and properly where children are concerned,) the etymological division of the words, the author takes as many letters for a syllable as contain its true sound. The Dissyllables he divides into no less than twenty-one distinct classes. The steps are thus brought so near to each other, and the gradation advances by such short intervals, that the child is taught to read with scarcely any difficulty.

Mr. Butter has manifested great ingenuity in the construction of these steps, and must have taken no small pains to bring together suitable words for each class.

Part I. consists of Monosyllables and Dissyllables of not more than three letters in each word or syllable. Part II. of not more than four letters in ditto. And Part III. Monosyllables and Dissyllables of any length, and a few easy Polysyllables.

As children soon destroy their first book, the three parts are on that account sold separately, price 4d. each, stitched.

Miscellaneous Tracts. By JOSEPH IVIMEY. 12mo. pp. 200. Price 3s. bds. cloth back. Wightman and Co. 1827.

THIS neatly printed volume contains the following tracts, all of which have been previously printed, and some of them have passed through several editions: A brief history of the Dissenters; Memoirs of Miss Ann Price, Daniel Cuxon, Caleb Vernon, and Charles Whitfield; and an Introductory address at an Ordination on the Constitution of the Baptist Churches. It does not seem necessary that we should say much in praise of the volume, as most of the pieces included in it received our critical approbation at the time they were first presented to the world; and the favourable view we then gave of them has been fully confirmed by the extensive sale they have met with. The first article is a very interesting and correct sketch of the history of the Dissenters, which deserves to be very widely known. We are glad to perceive that our worthy friend has added an appendix to this tract, which brings down the history to the time of the publication of the volume. The second, third, fourth, and fifth articles, as our readers will have perceived, are Memoirs; they are pleasing and instructive sketches of characters of different ages and stations, but all calculated for usefulness. We were a little alarmed when we read the first title of the 4th article, "*Scriptural Pædobaptism*," but were quite satisfied when we found that the only idea intended to be conveyed is, that as Baptists we are ever ready to baptize even little children when, like Caleb Vernon, they give evidence of faith in Christ. The last piece in the volume we would especially recommend to our friends in this great metropolis, and would beseech them to enquire whether we have done all that can be done for the extension of the cause of the Redeemer among our neighbours. We are ashamed to

say that there are not more Baptist Churches in the Metropolis now than there were in the year 1738!

On the whole, we can heartily recommend this volume as a very acceptable addition to the Juvenile, the Village, or the Sabbath School Library.

A Scripture Manual on the terms of Communion in the Primitive Churches: designed as an Appendix to Wilson's Scripture Manual on Baptism. Wightman and Cramp.

"The writer of this tract is of opinion that the controversy respecting *terms of communion* will yet for some time agitate our churches, and produce painful results by interrupting their harmony and preventing their increase." Fully concurring in this opinion, we recommend to the reader's most serious attention what he will here find in sect. 1. On the Institution of Baptism; sect. 2. Institution of the Lord's Supper; sect. 3. The practice of the Apostles; sect. 4. Scripture Allusions; sect. 5. Scriptures supposed to favour the practice of mixed communion; and in the concluding remarks.

The *importance* of the subject is well stated by the worthy author in p. 4.

"Relating as it professedly does to a point of Christian duty; entering essentially into the enquiry what is the proper constitution of a church of Christ, intimately connected with the permanency of an ordinance of the gospel, and affecting the consistency and peace of the disciples of the Lord Jesus, it cannot be of trifling importance whether we judge rightly or erroneously respecting it."

If, as it appears in this tract, the original institute required believers individually as such, to be baptized; if the apostles in planting the first churches, never publicly and officially recognized any persons as Church members, besides those who had been previously baptized as individuals; if the "Acts of the Apostles" must be regarded as an infallible commentary on the original institute; if the new dispensation be permanent, and if we have no reason to expect it will be altered nor enlarged to the end of the world, then it follows inevitably and irresistibly, that no unbaptized believer can be lawfully received into church-fellowship, nor consequently to the Lord's Supper, if that be accounted (as we apprehend it ought to be) as binding on church members and on them only.

Mr. Wilson's "Scripture Manual" has been long known to the public, and we trust, it has yet to receive a far wider circulation than it has ever yet had; we shall be happy to hear that the tract now before us accompanies it wherever it goes, and that both are made subservient to the honour of the great king who reigns in Zion: we were glad to see an advertisement in the last number of our work, stating that these two tracts might be purchased either together with a stiff cover at six pence, or separately at three-pence each.

---

1. *The Sun of Righteousness; a Favourite Christmas Piece.*
2. *Benevolence; a Sunday School Anniversary Piece.*
3. *An Original Dismission.* By W. J. White, late of St. Alban's. Wightman and Co.

Mr. White, an author of various pieces of Sacred Harmony, has for several years shone conspicuous among the numerous stars that have enlightened our musical hemisphere; and great praise is due to him for the simple, chaste, and easy-flowing melody of his new Christmas piece throughout. It is a finished piece of composition, and will tend to render the *study* of sacred music, as well as the performance of it, delightful. The piece, "Benevolence," we have noticed in a preceding Number, to which we beg to refer our readers. "Dismission" is very pretty, but somewhat too light; it wants that fulness of tone and expression for which the author is justly praised in all his previous compositions. Our hint to Mr. W. to keep within the compass of the human voice in the soprano part, we are glad to see observed in his "Christmas piece," and we have no doubt, if attended to in his future publications, he will rank among the highest of his profession.

LITERARY RECORD.

New Publications.

1. *The Infant Scholar's Magazine.* Vol. II. We are glad to find from the preface to this volume, that its circulation has been double what it was last year. For cheapness and the neatness of the wood-blocks, it is, we suppose, unrivalled; we cordially recommend it as well adapted for its professed objects—amusing and instructing children.

2. *Scripture Natural History for Youth. By Esther Hewlett (now Copley), with numerous illustrative engravings.* 2 vols. Fisher, Son, and Jackson. The pious author has turned her general knowledge of natural objects to a good account for the illustration of the Scripture. These neat volumes, with the handsome coloured engravings, make them very suitable as a Christmas present in religious families or boarding-schools.

3. *The Schoolfellows, or the Influence of Character and Connexions displayed. By Esther Hewlett (now Copley).* Second edit. We do not recollect having seen the first edition of this useful book: we are glad to have seen it now, as it gives us pleasure to recommend it.

4. *The Life of Robert Leighton, D.D. Archbishop of Glasgow. By Thomas Murray, F.A.S. Scot. with a portrait.* 18mo. pp. 231. If our readers are unacquainted with the history of the National Church of Scotland during the reign of Charles I., the protectorate of Cromwell, and the reign of Charles II., and think it desirable to know it, they may find a pretty good account of it in this small volume. As it regards Dr. Robert Leighton (a son of Dr. Alexander Leighton, whose sufferings under Laud are so well known), it is very evident his high-toned piety rendered him unfit for any ecclesiastico-politico station. We do not wonder that so good a man as he should find such vexation in being associated with persecutors, whether presbyterian or episcopal, as to have resigned his *livings* in the one establishment and his *dignities* in the other! He died at an inn in Warwick-lane in 1684, aged 74.

5. *An Examination of Scripture Difficulties, elucidating nearly seven hundred passages in the Old and New Testaments, designed for the use of general readers. By William Carpenter; author of A Popular Introduction to the Study of the Scriptures: a Scripture Natural History, &c.* 8vo. 10s. boards.

6. *A Guide to the Study of the Book of Revelation, in 1 vol. 12mo. By the Rev. Mr. Hutcheson, of Warrenford, Northumberland.*

7. *An Address to Christians on the propriety of Religious Fasts. By J. Hargreaves.*

8. *The State of the Curates of the Church of England; a letter addressed to his Grace the Archbishop of Canterbury, in consequence of the publication of the Rev. W. S. Gilly's Horæ Catecheticæ. By a Parish Priest.*

9. *Letters from the Rev. Dr. Carey, relative to certain statements, published in three Pamphlets, by the Rev. John Dyer, Secretary to the Baptist Missionary, W. Johns, M.D., and the Rev. E. Carey, and W. Yates. The third edition, enlarged from seventeen to above thirty Letters, which contain his ideas respecting the Mission from the Rev. Andrew Fuller to the present time.*

10. *European Series of the periodical accounts of the Serampore Mission.* No. I.

*** *The New Edition of Dr. Rippon's Selection*, containing 800 hymns, is sold by him for the use of schools or for distribution among the poor, (as it has been for several years past) at 2s. 6d. per copy. Dr. R. will on the application of any one of our pastors, present him with a copy of the "Supplementary Hymns," at 6d. each; and for poor members of the church gratis.

In the Press, &c.

A Help to the Private and Domestic Reading of the Holy Scriptures; comprising addresses on the subject as a duty, and the best manner of performing it—on the inspiration of the sacred writers—on the symbolical language of prophecy—on the collection of the sacred books—a digest of the books of the Old Testament, with the method of reading them in chronological order:—an epitome of the Jewish history from the time of the Old Testament to the New—of the life of Christ—of the labours of the apostle Paul;—arrangement of the books of the New Testament; and an analysis of Mr. Mede's scheme of the Apocalypse. By the Rev. J. Leifchild. To be published January 1, 1829.

The Rev. I. H. Kingdon, B.D. Vicar of Bridgerule in the county of Devon, has a tract in the press, entitled "Confirmation by the laying of hands considered as an Ordinance of the Church of Christ, especially in relation to the Church of England."

Morning Exercises for the Closet for every day throughout the year, by the Rev. William Jay, of Bath, in 2 vols. 8vo. will appear early in January. Also, the eleventh edition of "Family Prayers, or the domestic Minister's Assistant," by the same author, who has likewise lately published a fourth edition of "The Christian contemplated."

Popular Lectures on Biblical Criticism and Interpretation. By William Carpenter.

OBITUARY.

DR. JOSEPH HENRY COOKE.

Joseph Henry Cooke, M.D. was born at Northampton about the year 1768. His excellent mother was a member of the church over which the great Doddridge presided, and being anxious to instil into the mind of her son religious principles, she put him under the tuition of the Rev. John Ryland. When he arrived at a suitable age, he commenced the study of medicine, and subsequently was placed with the great Dr. Hunter of London. His attainments and skill in his profession were considerable; but as he entered more into the world, he became more and more a man of the world, and whatever might have been his religious views or impressions when a lad, they were obliterated; all sense of religion was banished from his mind, and he became gay and dissipated.

Possessing a great deal of wit and vivacity, his company was courted by those whom the world call respectable and gay. After a time, he was appointed family physician to Lord Robert Seymour; this introduced him into the company of the Prince of Wales, Charles Fox, Sheridan, and many other gentlemen of the Whig Club, and he became, what is generally called, "a man of fashion."

After some years he removed to the Isle of Wight, where he became acquainted with some of the most respectable inhabitants of the island, but still pursued the same thoughtless course, living without God and without hope in the world, until about the year 1810, when it pleased God to stop him in his career, and turn his feet into the way of peace.

He had made an appointment to dine with a party at Lymington, in Hampshire; it was on a *Sabbath-day*, when, after dinner and wine, he felt disposed to take a walk, and retiring for a short time from the society of his companions, he walked alone through the fields, and passing New-lane, where the Baptist church stands, and the evening service having commenced, curiosity (or rather the invisible hand of God) led him up to the door, where the Rev. W. Giles, now of Chatham, but at that time pastor of the church in Lymington, was preaching; the word arrested and riveted his attention to that degree, that he could not leave the door till the close of the sermon. He then returned to his companions, who were still sitting over the bottle, but his mind was too much affected to join in the conviviality of the table, and he returned again to the Island, but with feelings to which he had been, till now, a stranger. From this time he became decidedly pious; and that he might enjoy the ministry of Mr. Giles, he removed from the Island and took up his residence in Lymington. He was afterwards baptized in the Baptist chapel at Wellow, in the Isle of Wight, but united as a member with the church in Lymington. He now became very active and zealous in the cause of Christ, and being a man of a fearless spirit, he met the sneers of his old forsaken friends with christian courage.

After some years he removed from Lymington to practise in Portsea, where he took part in promoting several of the benevolent institutions which abound in that highly-favoured town. In this new situation, many of the poor derived advantage from his professional skill, as he was accustomed to give his advice gratis two days in the week; on these occasions he generally spoke to his patients on the great things of eternity, warning those who appeared insensible to their danger, encouraging the timid and fearful, and directing the inquiring.

He occasionally exercised his gifts in preaching and exhortation, as well as speaking at public meetings. Though his natural temper was irritable, and he sometimes displayed a high and overbearing spirit, which rendered him at times unlovely, and prevented much of

his usefulness, yet he often discovered much spirituality of mind and devotion of spirit, especially when supplicating a throne of grace. During his affliction, which was an affection of the chest, by which he was confined some months, he showed much tranquillity of mind and resignation to the will of God. He was much indulged during a long and painful affliction, and his joys increased almost to rapture as he drew near the closing scene; the clouds which sometimes hover over the valley of the shadow of death were mercifully removed, and he could

"Read his title clear
To mansions in the sky."

Thus, while the outer man decayed, the inward man gained strength, until the evening of November 3, 1828, when the immortal part, the deathless principle, redeemed and purified by the blood of the Lamb, took its flight to the realms of unclouded day, to mingle with the spirits of the just made perfect, and to join with them in

"The rapturous songs
Which warble from immortal tongues,"

"to Him, who hath loved us and washed us from our sins in his blood, to whom be glory for ever and ever, Amen!"

His remains were deposited in the burying-ground connected with Ebenezer Chapel, and his death was improved at the chapel in Meeting-house Alley, Portsea, by his constant friend, the Rev. I. Millard of Lymington.

GLEANINGS.

A MIRROR.

An Extract from Bunyan's Pilgrim's Progress, "with notes explanatory and practical." Stereotype. 8vo. edition.

"Then they (the shepherds) had them to another place, called Mount Innocence. And there they saw a man clothed all in white; and two men, Prejudice and Ill-will, continually casting dirt upon him. Now behold the dirt whatsoever they cast at him would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat. Then said the pilgrims, 'what means this?' The shepherds answered, 'This man is named Godly-man, and the garment is to show the innocency of his life. Now, they that throw dirt at him are such as hate his well-doing; but as you see the dirt will not stick upon his clothes, so it shall be with him that liveth innocently in the world. Whoever they be that would make such men dirty, they labour in vain; for God, by that little time is spent, will cause that their innocence shall burst forth as the light, and their righteousness as the noon-day.'"

Note.—"Many a godly man of blameless and upright conversation has been aspersed and defamed by prejudice and ill-will. Such malignant persons generally act upon the maxim, "Throw a great deal of dirt, and some will be sure to stick!" Thus hatred to well-doing is the cause of their enmity. Because the brethren of Joseph hated him, they could not speak peaceably to him; and to the same malignant disposition the infamous reports which were raised against Mr. Bunyan are to be traced. Evil reports may for a little time sully the reputation of even an innocent man, but it is only like dirt sticking to his clothes. It will not injure his character; for God will interfere by his providence, and will ultimately 'bring forth his judgment as the light and his righteousness as the noon-day'—Psalm xxxvii. 6. The history of Joseph, with that of Mr. Bunyan and of thousands beside, proves that charges against a godly-innocent man, arising from the prejudice, ill-will, and malice of his enemies, shall eventually turn out to his honour and to their confusion."

THE YEARLY EPISTLE OF THE SOCIETY OF FRIENDS.

DEAR FRIENDS,

IN thus offering you our annual salutation, not as a customary act, but because we feel the renewed current of gospel love, we are called upon to acknowledge that the Lord has been again gracious to us, and has united our hearts in the fear of his holy name; so that our coming together has tended to the edifying of the body in love.

We feel thankful in reflecting, that ever

since the gathering of our Society, it has pleased our heavenly Father, in his mercy, to grant to us from one period to another, when thus collectively assembled, the manifestation of his power. Through the efficacy of his grace, he has, from one generation to another, preserved amongst us those who have laboured in unity and harmony for the defence of the Gospel, and the spiritual welfare of the church. This precious harmony is experienced by those only who become united in Christ Jesus as their Head, and know that all their strength proceeds from Him; who are sensible that they are called in one hope of their calling,*—the hope of eternal life through Him, their gracious redeemer.

In the warmth of Christian love, we earnestly desire that all our dear brethren and sisters may become partakers of this unity, and of this blessed hope. But, beloved friends, it is only as we are brought to the feeling of our utter insufficiency to effect our own salvation, that we can look availingly unto Him who taketh away the sin of the world,† and be redeemed from the consequences of the fall of our first parents. We all have sinned, and come short of the glory of God. Be persuaded then, we entreat you, to seek to be set free from the guilt and power of sin;—to come in faith unto Christ "as unto a living stone, disallowed indeed of men, but chosen of God, and precious;"‡ remembering that gracious promise, which applies with unabated force to us, and to all men individually, "Him that cometh to me, I will in no wise cast out."§ He is the mediator between erring, transgressing man, and that pure and holy Being who created us for a purpose of his own glory.

It is therefore highly important, it is indeed indispensable, that we do not frustrate the purposes for which we were created, by seeking in any way our own glory. By so doing, we oppose our true interest, and interfere with the right occupation of those gifts and graces which the Lord has bestowed upon us. If in all simplicity and integrity of heart, we are each concerned singly to know and to do the will of God through the help of his transforming grace, our real happiness in this life will be promoted, and the unity and fellowship of the Gospel will increase and abound amongst us.

We are all intrusted with talents to be employed to the praise of the great Giver; some in one service, some in another. Indolence with regard to religion, whether it relates to the welfare of our own souls or to our usefulness in the church, is a dangerous state of mind, and offensive in the sight of God. Let none think, because their situation is obscure, or their services are less conspicuous than those of others, that their labour is useless. We may all individually contribute, through the help of the Holy Spirit, to the furtherance of the Lord's work on the earth; at the same time bearing in remembrance, that we are instructed to submit ourselves "one to another in the fear of God,"* and in lowliness of mind each to "esteem other better than themselves."†

He who desires to advance in the Christian life should frequently examine himself, and honestly endeavour to know whether he is right in the sight of an omnipresent God. Our spiritual progress is greatly aided by frequent retirement from the cares of this life, for a longer or shorter time, to wait in reverence and fear upon the Most High. The convictions of truth, and the visitations of heavenly love, are often known at such times to instruct and animate the humbled soul; and it is enabled, under a sense of the Lord's power and goodness, to offer praise and thanksgiving unto Him.

We continue to believe that our disuse of set forms of prayer is founded on a correct view of the spiritual nature of the gospel dispensation. At the same time we are persuaded, that all who have a just sense of the value of their immortal souls, and of their own great need of help from above, must rejoice with thankfulness, in knowing and in feeling that they may pray unto our Father who is in heaven. Oh! then that every one may avail himself of this great privilege, and with a sincere and believing heart, and with reverential awe, approach the throne of grace; trusting in the mediation of Him through whom we "have access by one spirit unto the Father."‡ But having thus asked in faith and submission, may we all be concerned so to walk before the Lord, that our prayers may be heard with acceptance. Let none, however, be discouraged from the performance of this duty by a sense of their transgressions; but in humility and sincere repentance, let them implore the forgiveness of God, who, as they patiently wait before him, will in his own time supply all their need. And if there be any, who, if they deal honestly with their own hearts, must acknowlege that they do not pray, may these deeply reflect upon the danger of their situation, and be alarmed at the great loss which they sustain by not thus availing themselves of the high privilege of drawing nigh unto God, and par-

---

* Eph. iv. 4. † John i. 29.
‡ 1 Peter ii. 4. § John vi. 37.

* Eph. v. 21. † Phil. ii. 3.
‡ Eph. ii. 18.

taking of the assurance that He will draw nigh unto them.*

We are glad to know that the daily reading of the Holy Scriptures in the families of Friends, is so prevalent as it is, and we earnestly desire that this practice may be observed by all our members, and that those who neglect the performance of it, would seriously consider the great injury which they and their families suffer by such omission. The more we become acquainted with the true nature and worth of these inspired writings, the more highly we shall esteem them; the more we rightly know and comprehend the truths of the Bible, the more we shall find that they contribute, under the power of the Holy Spirit, by their practical application to our moral and religious conduct, to lead us forward in the way of life and salvation. We therefore earnestly recommend to all, the diligent private reading of the sacred volume, in addition to the practice already alluded to. As we seek, in humility and the fear of the Lord, to have a right understanding of what we read, and in faith to accept this revelation of the will and purposes of the Most High, the force and excellency of the Scriptures become increasingly obvious; we are more ready to acknowledge their divine origin, and their concurrent testimony to that redemption which cometh by the Lord Jesus Christ.

When the mind is truly awakened to a sense of the necessity of divine help to work out the salvation of the soul, a due attendance of our meetings for public worship naturally ensues. In silent, reverent, waiting before God, for a renewal of spiritual strength, an advance is made in the life of religion, and an increase is known of that faith which giveth the victory. Being led from a dependence on the teachings of man, our own experience proves to us the blessedness of coming immediately unto Him, who, praised be his name, still remaineth to be the spiritual teacher of his people. And, though a very humiliating sense of their condition may render some fearful of thus coming before the Lord, yet, as they faithfully abide under these convictions, He will, in his great mercy, enable them to trust in Him.

And whilst the remembrance of our Creator ought at all times to be present with us, we have been again concerned that the day more especially set apart for religious duties, may be rightly observed amongst us. Let those hours which are not passed in attending our meetings, be so occupied as to strengthen habits of piety and devotion. It is good to exercise an especial care that the converse of the day be not such as to dissipate any religious impressions which may have been received. The households of Friends ought to be assembled at least once in the course of the day, for the public reading of the Holy Scriptures, and for retirement in spirit before the Lord. And we wish particularly to call the attention of those who are in remote and country situations to the purport of this advice.

In these days of religious liberty, and in which our intercourse with those of other Societies is widely different from that which obtained in the times of our pious predecessors, it becomes us to be especially careful that we do not in any way compromise our ancient principles and testimonies. We believe that it is equally incumbent on us as on those who were made instrumental in the first gathering of our Society, to maintain those views and practices by which they were distinguished. And we feel desirous that both in the performance of our civil duties, and in associating for objects of benevolence, all our dear friends may be concerned not in any way to forfeit the character of consistency, but in all things to adorn the doctrine of God our Saviour.* It is, we believe, alike important to our own benefit, and that of the universal Church of Christ, that we do not shrink from filling that station in it which divine wisdom has assigned us, but in singleness of heart give ourselves up to what it may be our individual duty to perform.

The accounts of the sufferings of our members, as reported to this meeting, in support of our well known testimony against tithes and all ecclesiastical demands, including a few distraints for military purposes, together with the charge incurred, amount to upwards of fourteen thousand eight hundred pounds.

We have received an Epistle from Ireland, and one from each of the Yearly Meetings of Friends on the American Continent except Virginia; no communication from the last mentioned Yearly Meeting having yet reached us. It is a comfort to us to know that there are on the other side of the Atlantic, many faithful and experienced friends, who are steadfast in their attachment to the cause of our Lord Jesus Christ; sincere believers in his propitiatory sacrifice for the sins of mankind, and in the sufficiency of his grace to all who receive and obey it.

The important and affecting subject of the continuance of Slavery in the British Colonies, has again occupied our attention. A deep conviction of the extent and enormity of the evil, and of its utter inconsis-

* James iv. 8.

* Tit. ii. 10.

tency with the purity and righteousness of the Christian religion, has led this meeting, with great unanimity, to direct that a petition be presented to the Legislature, to convey our feelings on the subject. And we desire that Friends every where may embrace such opportunities as occur, in their intercourse with others, to promote a just and correct view of the rights of the enslaved.

And now, beloved brethren, at the conclusion of this meeting, we may inform you, that various subjects of importance have come before us, intimately connected with our views of sound doctrine and Christian practice, and with the promotion of the cause of truth and righteousness. We have been favoured to conduct and to terminate our deliberations thereon in much love and harmony. We feel reverently thankful in looking back on the unity which has prevailed. May this renewed evidence of the condescending goodness of our Heavenly Father to our religious Society, encourage each of us on his return home, and all our dear absent friends, faithfully and diligently to labour, in our own hearts, and in our respective allotments, for the advancement of pure and spiritual religion,—for the peace and prosperity of Zion.

"The grace of our Lord Jesus Christ be with you all. Amen."*

Signed in and on behalf of the meeting, by

JOSIAH FORSTER,
Clerk to the Meeting this Year.

* Phil. iv. 27.

INTELLIGENCE.

FOREIGN.

AMERICA.

REVIVAL OF RELIGION.

Extract of a Letter to the Rev. Dr. Rippon.

Philadelphia, Sept. 19, 1828.

Venerable and dear Sir,

It will, perhaps, afford you satisfaction to hear something of religion generally in our country. There are great revivals in various parts among almost all evangelical denominations of Christians, but especially among the Methodists, Presbyterians and Baptists. Very large additions have been made to the latter during the *present* year. One Association in Kentucky in the year ending in August has received an accession of upwards of 2600. One minister in Georgia has baptized above 300 this year. The number of regular Calvinistic Baptists in the United States is about 275,000, the number of Churches 3900, and of Ministers 2800. We have under our direction three Colleges, one at Waterville, State of Maine, another at Providence, Rhode Island, and a third at Washington City, the seat of the general government, and two Theological Seminaries, one at Hamilton, N. Y. and the other at Newton, near Boston, M. S. These are nearly all new institutions and of course small, but their importance and strength are increasing. Our Missionary Board receives about 14,000 dollars per annum, and will much increase. We have also a general Tract Society, of which I am the agent. In the year 1827 we received into our treasury 317,531 and published 297,250 tracts. I calculate our receipts this year will be near 5000, and our issues 500,000 tracts. Our publications are gaining an increasing circulation, and we trust are doing much in directing souls to the Saviour of sinners.

Mr. C. wishes to obtain a likeness of yourself for publication in the Hymn Book.

Should you be able to favour us with a line, you will much oblige us.

Yours in the Lord Jesus,
N. D.

DOMESTIC.

Recent Deaths.

Died on Saturday morning, August 30, the Rev. David Evans, who had been for thirty years the laborious and successful minister of the Baptist Church meeting at Dolan and Rock, in the county of Radnor. He has left a mourning widow and nine fatherless children, a numerous and scattered church, and a great number of respectable acquaintances to lament his loss.

At the house of his son, Capt. John Pudner, New Road, Rochester, on the 6th of October, 1828, died, Mr. Gilbert Pudner, in the 92d year of his age.—We hope to furnish a memoir of him in an early number.

Died on Saturday morning, Nov. 15. at the house of a friend at Wotton Underedge, Mr. Samuel Brunsden, son of our late Missionary in India, from which place the de-

ceased with his partner in life (the granddaughter of the venerable Dr. Carey) had but recently returned.

The Rev. Mr. Simpson of Eye, died on the 26th of September, and was buried on Friday the 3d of October in a vault in the chapel at Eye. He died at Diss. His funeral was attended by ministers of various denominations, including two clergymen of the establishment. The address was delivered by Mr. Keen, (Mr. Simpson's successor,) who also with Mr. Saffery of Salisbury and Mr. Elvin of Bury, improved his death on the following Lord's day.

GLOUCESTERSHIRE BUILDING FUND.

At a meeting of persons belonging to congregations in Gloucestershire, held at Rodborough Tabernacle House, on Friday evening, October 3, 1828, Mr. John Partridge in the chair, it was unanimously resolved, That it is desirable that a plan be formed for regulating the nature and the number of applications to be made to the religious public in this district, on behalf of debts incurred by the building or enlargement of places of worship, and that the following rules be adopted for that purpose :—

1. That the cases to be sanctioned by this Association shall be of the following description ;—the chapel must be duly vested in trustees, and the deed of trust enrolled ; the building of enlargement must be shown to have been necessary, no superfluous expenditure must have been incurred, the congregation must themselves have contributed a suitable proportion of the sum laid out, and the place must be within fifty miles of the city of Gloucester. But from this last clause the following places shall be excepted ; South Wales, watering places within 100 miles, and missionary stations.

2. The number of cases admissible shall be from four to eight annually, varying according to the number of deserving applications which shall be made, the degree of help which they may require, and the average of the local circumstances of the congregations constituting the Association.

3. An annual meeting of the ministers, and of two laymen deputed by each congregation shall be held in the school-room adjoining the old Meeting, Stroud, on the first Friday in October, at six o'clock in the evening, at which a secretary and committee shall be chosen, the merits of the cases presented shall be discussed, and a time fixed for such as are approved. Whatever regulations for the ensuing year this general meeting may be unable to finish, shall devolve on the committee, whom the secretary shall call together whenever he judges it to be expedient.

4. Every admitted case shall be signed by the secretary on behalf of the Association, who shall also specify the year and month during which it shall be allowable to present the case to individuals of the congregations belonging to the Association.

5. That any congregations in the county of Gloucester maintaining what are deemed by this Association the essential doctrines of Christianity, be at liberty to join the Association, and to send a deputation to assist in the business of the annual meeting.

6. That, for the ensuing year, the Rev. John Davies of Rodborough be the secretary; that Messrs. Partridge, Paine, Gardner, and Hawkins, together with all the ministers of the congregations constituting the Association, be the committee ; and that three persons be competent to act.

BAPTIST HOME MISSIONARY SOCIETY FOR SCOTLAND, &c.

Extract of a letter from the Rev. Dugald Sinclair, of Lochgilphead, dated Island of Collonsay, 26th August, 1828 :—

From the 17th of July, I have been on a tour through the Hebrides, preaching to their poor benighted inhabitants the riches of Christ.

During the present tour, on which I have been accompanied by Mr. Alexander Grant, another of the Society's missionaries, our opportunities of preaching and conversing with dying sinful men have been frequent, with the exception of days occasionally on sea from island to island, a few days of severe illness, and a very few when it was inconvenient to procure an audience. We have each preached daily ; sometimes two, and sometimes three sermons a day, besides walking several miles. The places visited are Skye, Mull, Tiree, Coll, Mull a second time, and now we are in Collonsay ; I forgot to mention that we were in Iona—Islay is still before us, perhaps Jura also. After the throng of harvest, which is begun, shall have been over, Lochaber, &c. on the mainland I intend to visit.

We ordained Mr. William Frazer over the Baptist church in Nig, island of Skye, and hope God will make him an eminent blessing to that pious church.

Though the novelty that induced many to flock out to the face of a hill on my first tours, 18 years ago, has long since subsided, still the attention is in many places gratifying, particularly on Lord's-days. Our audiences have been very variable, according to place and circumstances, from six individuals to six hundred. We have nevertheless observed much languor amongst the small groups of believers everywhere ; it has been the same in the church in Lochgilphead for a long time. In the latter place we have had only one member added by baptism since I returned from London last November.

Our audience in general at Lochgilphead

was pleasing till I left home. Thus I have encroached too long on your valuable time in relating what I conceived might afford a little gratification to you; and close by entreating you would at the throne of grace, remember the few Caledonian sheep of whom you have thus heard, and I remain

Your affectionate brother,
DUGALD SINCLAIR.

BAPTIST HOME MISSIONARY SOCIETY.

The Twenty-first Number of the Quarterly Register of the Baptist Home Missionary Society contains the following intelligence:—

Proceedings of the Third Annual Meeting of the East Kent Auxiliary Society, held September 3, 1828, *at the Baptist Chapel, Eythorne.*

In the afternoon, after reading the Scriptures and prayer by the Rev. T. Cramp, of St. Peter's, the Rev. I. Mann, A.M. of London, delivered a very excellent and appropriate sermon from 2 Cor. v. 14, "The love of Christ constraineth us;" and the Rev. R. Edminson, late of Bratton, closed the service with prayer.

In the evening, after prayer by the Rev. R. Clark, of Long Buckby in Northamptonshire, Mr. W. Stace, of Folkstone, was called to the chair. The annexed report was presented and adopted; Mr. John Rabbeth, of Folkestone, was elected treasurer, in the room of Mr. Flint, who had resigned through the press of other engagements; and the Rev. J. Belcher was re-elected secretary. The different motions were presented and seconded by the Rev. Messrs. Mann, of London; J. M. Cramp, of St. Peter's; Edminson, the supply at Canterbury; Martell, of Deal; Payne, of Ashford; Paine, of Eythorne; T. Cramp of St. Peter's; and the Secretary; and the interesting engagements of the day were closed with prayer by the Rev. J. Payne, of Ashford.

Among other gratifying events which characterised the most animated meeting with which the Society has yet been favoured, it would be wrong to omit the mention of the spontaneous manifestation of a spirit of benevolence which distinguished the evening meeting. A debt, as will be seen by a reference to the treasurer's account, was owing by the Society of nearly 32*l.*; a kind friend having offered, through the medium of the secretary, 5*l.* towards it, provided the whole sum should be instantly paid without interfering with the regular income of the Society, the proposition was hailed with delight, and in a few minutes the debt was removed. This fact added interest to the succeeding speeches, and was the cause of devout gratitude to God.

Extract from the Annual Report.

"—Your Committee state with great pleasure that during the past year your agent has been the instrument of introducing the gospel into several places where it was before unknown. In no less than seven towns and villages is he now occupied in preaching the word of life; viz. New Romney, Dymchurch, Newchurch, Ivychurch, Brookland, Appledore, and Court-up-street. Here, in a population of nearly 3900 persons, he has about 380 attentive hearers. In these places, and ten other villages and hamlets, he distributes tracts once a fortnight on the loan system, collects for and distributes 180 religious penny magazines monthly, and about 80 copies of the Holy Scriptures. At Newchurch, where your agent ascertained that *not one cottage possessed a Bible*, there is now an interesting Sabbath-school of about *fifty* children, who are collected from that and the neighbouring villages, and the number of which might be greatly increased, could an adequate supply of teachers be found. The success at these different places has of course been various, but, on the whole, appearances are highly encouraging. A spirit of prayer, it is hoped, is increasing; four persons since the last annual meeting have been baptized; and of several others the most pleasing hopes are confidently indulged as to their sincere piety.

"The circumstances attendant on the introduction of the gospel into Newchurch, and the results which have followed, are too interesting to be entirely omitted. Little more than twelve months ago the feet of your indefatigable missionary were directed to that neighbourhood to distribute tracts. The shades of evening were drawing on, when, weary in his work, he bent his steps towards home. Turning his eye, however, to a house several fields distant from him, the thought occurred that at that house he had never left a tract. Oppressed as he was with the fatigues of his journey, and far as the evening had advanced, he directed his way towards it. He was met at the door by an individual, who, after showing considerable reluctance, was prevailed upon to read one of these heralds of peace, a promise having been first given that if he did not approve of it, a second should not be pressed upon him. Pleased by the idea that the tract was lent him to read free of expense, and assured by the missionary that it gave instruction on the most important of all subjects, he sat down to read it with interest. When the missionary again called, he found him unwell, and impressed in some degree with the truths which he knew from what he had thus read, he was quite disposed to listen to the instructious and join in the prayers of his living teacher. Every succeeding visit paid him by your agent found him weaker in

body and approaching with accelerated steps the boundaries of another world, but increasing in the knowledge and grace of Christ. He soon threw open his house for the preaching of the gospel; thus an object was gained which your Committee had ardently desired, and in a very few weeks after this he died triumphant in the Lord Jesus. In that house the preaching of the word is continued, and under its roof you have a Sabbath-school! 'In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper.'"

Contributions to the EAST KENT AUXILIARY SOCIETY, 1827. 1828.

	£.	s.	d.
Ashford	2	7	0
Brabourne	2	2	10
Canterbury	8	7	8
Dover	2	12	6
Dymchurch	2	16	10½
Egerton	1	6	0
Eythorne	5	8	11½
Farningham	1	0	0
Folkestone	12	5	8
Margate	3	0	7
Ramsgate	2	0	0
Romney	8	1	7½
St. Peter's	6	5	1
Extra Contributions to remove the debt	32	12	3

Monies received by the Treasurer and Secretary since the account published in September last; Collected by Rev. J. EDWARDS, *in the months of August and October,* 1828.

	£.	s.	d.
Dunstable:			
Gutteridge, R. Esq. sub. four years	4	0	0
Gutteridge, R. Esq.....don.	1	0	0
Gutteridge, Mr. R. ....don.	0	10	0
Osborn, Mr.	0	5	0
Houghton Regis:			
Eames, Mr.	1	0	0
Cook, Mr.	0	10	0
Freeman, Mr.	0	10	0
Harris, Mr. Fenny Stratford	0	10	0
Leicester:			
Walden, Mrs. ..sub. 4 years	4	0	0
Carryer, Mr. ..sub. 2 years	1	1	0
Coltman, Mrs. .....sub.	1	0	0
Coltman, Mr. .....sub.	0	10	0
Broadribb, Mr. .....sub.	0	10	0
Berkley, Mr. .....sub.	1	0	0
Collier, Mr. .....sub.	0	10	0
Haines, Mr. G. H. .....sub.	1	1	0
Haines, Mr. C. F. .....sub.	0	10	0
Harris, Mr.	0	10	0
Hind, Mr.	0	10	0
Horsepool, Mr.	0	10	0
Mursell, Rev. J. P.	1	0	0
Stokes, Mr.	1	0	0
Wheeler, Mr.	0	10	0
Yates, Mr.	0	10	0
Several Friends, after Sermon at Harvey Lane	4	2	0
Luton:			
Collection, part of, at the Rev. E. Daniels'	6	0	0
Ewer, Mr. .....sub.	1	0	0
Gutteridge, Mrs. .....don.	0	10	0
Spencer, Mr. .....sub.	0	10	0
Waller, Mr. Thomas....sub.	0	10	6
Bedford:			
Anonymous	1	1	0
Gamby, Mr.	0	10	6
Friend	0	8	6
Hitchin:			
Bowyer, R. Esq.	2	0	0
Geeves, Mrs. .....sub.	1	0	0
Ward, Mr.	1	0	0
Foster, Mr.	1	0	0
Langford, Mr.	1	0	0
Palmer, Mrs.	0	10	0
Hainworth, Mrs.	0	10	0
Small Sums, after Sermon, at Back Street	3	0	0
South Hill:			
Bodger, Mr.	0	10	0
Arnold, Mr.	0	10	0
Field, Mr.	0	5	0
Three Friends	0	6	0
Chesham:			
Collection at the Rev. Mr. Tomlin's	3	14	0
Missionary Box, per Rev. Mr. Ives, Gould Hill	0	5	0
Pierce, Mrs. Boxmoor, 2 yrs.	1	1	0
Amersham:			
Collection at Rev. Mr. Statham's	7	0	0
Wingrove:			
Cox, Mr.	0	10	0
Grace, Mr.	0	10	0
Kingston, Mrs.	0	5	0
Griffen, Mr.	0	5	0
Towcester:			
Collection at Rev. Mr. Barker's Chapel	2	18	0
Goodman, Mr. .....sub.	1	0	0
Missionary Box, per Miss S.	1	2	0
Pershore:			
Risden, B. Esq. .....sub.	1	0	0
Several Friends	1	12	6
Four Friends at Upton	0	10	0
Tewksbury:			
Winterbotham, L. Esq..sub.	1	1	0
Hartland, Mr. (Schools) don.	1	0	0
Wheeden, Mr. .....sub.	0	10	0
Several Friends	1	18	6
Thomas, Rev. J. Cheltenham	0	10	6
Williams, Rev. J. B. Ditto..	0	5	0
Langdon, Mr. Do.	0	10	0
Maitland, A. Gloucester....	1	1	0
Collected at Madley Chapel	1	4	11
Missionary Box	0	5	1

Rt. Hon. Lady Southampton, Eaton House.....don.	10	0	0
Do. per. Mrs. Broad, 2 yrs.	5	0	0
Amicus at Eaton House....	5	0	0
Collected by the late Mrs. Broad			
Lewis, Mrs. Warrdley, 2 yrs.	0	10	0
Lewis, Mr. Do.....2 yrs.	0	10	0
Lewis, Mr. Lane Head	0	5	0
Small Sums, &c.....	1	4	9
Warry, Mrs. per Secretary..	0	5	0
Higgins, Mrs.....2 yrs.	0	10	0
Broad, Miss	0	5	0
Broad, Miss, Kenchester ..	0	5	0
Children in the School at do.	0	4	7
Three Friends at Kington ..	1	1	6
Bridgnorth :			
Grierson, Mr.	1	0	0
M'Michael, Mr. W.	1	0	0
Sing, Mr.....	1	0	0
Sing, Mr. W.	1	0	0
Sing, Mr. J.....	1	0	0
Several Friends, after Serm. at Castle Street Chapel ..	1	10	0
Watford :			
Salter, D. Esq.....sub.	1	1	0
Salter, Miss .....sub.	1	1	0
Edwards, Rev. J.....sub.	1	1	0
A Thank-offering.....	5	0	0
Wells, Mr. High Holborn..	0	10	0
A Friend, by Mrs. Crowther	0	10	6
Woolwich :			
Collected at the Rev. Mr. Freeman's, after Sermons by the Rev. James Payne of Ashford	5	3	0
Do. at the Rev. Mr. Bowes'	4	0	0

Received by the TREASURER.

Gurney, Joseph, Esq. ..don.	10	10	0
Do. Do.....sub.	1	1	0
Gurney, W. B. Esq....sub.	1	1	0
Davies, Robert, Esq. Walthamstow, per Rev. J. Dyer	10	0	0
Carter, Jonathan, Esq. per Rev. Dr. Newman....don.	2	2	0
A. U. X. per Rev. J. Dyer..	45	0	0
Devonshire Square, Aux. Soc. by Mr. Millard, Treasurer	15	0	0
Clapham Do. per Treasurer	19	2	0
Kettering Do. per J. C. Gotch, Esq.....	9	10	10
Northampton Do. Do.....	22	10	9
Road Do. Do.....	3	5	1
Part of Collection, Kettering Union Meeting, Do.....	5	4	8
Key, Thomas, Esq. Water Fulford, by his Nephew..	50	0	0
Miss Vines, Peckham ..sub.	1	1	0
Northamptonshire Independent Association in aid of Missions, Harborough district, per Rev. W. Gane..	10	0	0

A DAY OF FASTING AND PRAYER.

At a numerous meeting of the Baptist Ministers usually assembling at Fen Court, Nov. 25, (Dr. Newman in the Chair) it was unanimously resolved—

First, That it be recommended to our Churches and congregations to set apart Wednesday the 10th of December for the purposes of fasting, humiliation and prayer, and, more especially with a view to implore the general effusion of the Holy Spirit.

Secondly, That it be recommended to private individuals to commence the solemnities of the day in their closets at 7 o'clock in the morning. That each congregation hold a public service in its own place of worship from ten to one. And that from 5 to 8 in the evening, neighbouring congregations, as far as may be found practicable, unite in district meetings.

Thirdly, That it be recommended to make a collection at each place of worship for the poor.

SALTERS' HALL CHAPEL.

The First Annual Commemoration of the re-opening of the above Chapel, and of its re-appropriation to Divine Worship, will be on Thursday, Dec. 4, 1828. The Rev. Rowland Hill, A. M. will preach in the morning; the Rev. John Clayton, jun. A.M. in the afternoon; and the Rev. Eustace Carey in the evening. Worship to commence at eleven, three, and a quarter before seven o'clock. The Rev. T. Swan from Serampore, T. Price, J. Arundel and E. Carey will conduct the devotional services of the day.

Errata for the November Number.

Page 492. col. 1. line 7. for "the buoyancy of *which*" read "the buoyancy of *his spirits.*'
.... 519. .. 2. .. 33. after the words "A continual sinner" the following line requires to be supplied, "I could have no hope but for that one offering, that blood"
.... 521. .. 1. .. 20. for "Abingdon *Bucks*" read "Abingdon *Berks.*"
26. for "who are *small* to defray," read "who are *unable* to defray."

IRISH CHRONICLE,

DECEMBER, 1828.

THE friends and supporters of the Baptist Irish Society are respectfully requested to read with attention the letters of the Rev. Messrs. Thomas and Franks in relation to the progress made by the labours of the Society in the County of Clare. They are reminded that in the year 1820, at the solicitation of the Rev. Sir John Read, (who is so respectfully mentioned in Mr. Franks's letter,) the Society founded ten day schools as noticed in the sixth annual Report. Until then there had been no protestant schools for the children of the peasantry: but *now*, in consequence of the blessing of God upon the labours of Mr. Thomas, such amazing effects have been produced, that it may with propriety be remarked, "According to this time it shall be said," of the western parts of Ireland, "*What hath God wrought?*"

It will be seen, that the hardships to which Mr. Franks has been subjected, and for which his previous habits had not prepared him, have brought him near to the grave: we rejoice that the divine care has been manifested towards him: and express in the name of the Society our sense of obligation to the tender hospitality of the worthy family at Birr, for their Christian attentions to him: to which probably the Society owe the life of one whom we expect will prove himself also in Ireland a useful servant of Christ; and who with his worthy colleagues, and the Readers of the Scriptures, will attain to the high distinction given to the apostles, "the beloved Barnabas and Paul:"—"*Men that have hazarded their lives for the name of our Lord Jesus Christ.*"

Lest our Protestant friends should overlook one passage in the letter to Mr. Thomas, we shall quote it for the purpose of stirring them up to contribute towards our more than exhausted funds. *The treasurer will require at least* SIX HUNDRED POUNDS *to meet the quarter's expences ending at Christmas!* Speaking of his and Mr. Franks's inspection of the schools, Mr. T. says, "*I wish the gentlemen of the Committee had been present—yes, and all our friends in England, and then the Society would neither want encouragement nor support!*" The Rev. S. Davis of Clonmel has been, we are happy to say, well received at *Birmingham* and *Worcester;* and we doubt not he will be also at the neighbouring towns. The Rev. Mr. Wilson of Sligo is visiting places north of Liverpool.

From the Rev. Mr. Thomas.

Limerick, Oct. 20th 1828.

MY DEAR SIRS,

I RETURNED from the West, a journey of 130 miles, where I had been preaching and visiting the Western Irish School: *there is a fine Irish Testament class in it who read very well; numbers of adults have been taught to read the Irish Scriptures,* and the people are taking the part of the Society's master and reader against the priest, who has proceeded in the most violent manner. I have not time now to mention particulars. I preached three sermons at Kilkee near Kilfera, where the school is, and arrived in Limerick in time to meet the Rev. Mr. Franks. He preached an excellent sermon in my house. We then went off visiting the schools, and preaching. I have travelled 184 miles with him and 50 since. I left him, I am sorry to say, sick at our friend Mr. Joseph Anticell's, near Birr, or as it is lately called, Parsons-town. He will be well taken care of by that kind and amiable family. I was sorry that I was obliged to leave him, but was unavoidably compelled to come to pay the teachers and readers their salaries, and to forward their journals

to you, at least such as have come to hand. Though Mr. Franks has travelled 184 miles with me and saw all the schools but three, yet he has not been over more than half my district; he promises to return as soon as he can. He had appointed to go to Mr. M'Carthy. Mr. Franks was received with the greatest kindness wherever I introduced him, and was greatly liked: he has not yet seen some of our most respectable friends. He preached to numerous congregations in the large parlours of some of them, and with great acceptance. In remote places he was badly off, fasting all day until a late hour at night, when we came to the end of a day's journey. He laboured hard, and had to sleep, after being drenched with rain, on a damp ground floor; here we had not any fire; this caused his illness. I hope I did every thing in my power for him. I got him on to Nenagh, where he was taken every possible care of by our worthy friends Mr. and Mrs. Burr. In two or three days he got better, and followed me to Burris O'Kane, where I went to preach, but the journey to Birr brought on the complaint again. I trust he is better; his disease was brought on from cold and hardship. He was sometimes very much alarmed from the state of the country, from what he had seen. Last Friday week, as we were passing through the town of Nenagh, I was attacked and narrowly escaped being murdered. He was so terrified that he would not leave the friend's house that evening and night, into which we fortunately got. I am very glad Mr. Franks has come to Ireland; we shall be glad to see him often, as I am sure it will serve the cause; and I am happy that he found the schools and every thing far better than I had represented them to be, and appeared much pleased with the Readers of the Scriptures. I wish the gentlemen of the Committee had been present, yes, and all our friends in England, and then the Society would neither want encouragement nor support. But Mr. Franks will make his own statement. I conclude, hoping you will excuse this hasty scrawl, as the post is just going off.

I am,
My dear Sirs,
Yours in truth and affection,
W. THOMAS.

From the Rev. John Franks.

Arber Hill, Birr, Oct. 21, 1828.

DEAR SIRS,

AGREEABLE to appointment I was with Mr. Thomas at Limerick on the 30th of the last month, for the purpose of visiting his station and the schools under his superintendence. On the 1st inst. the following morning, we met and conversed with several of the Scripture readers, and school-masters; particularly Stephen Ryan, Thos. Bush, John Nash and Patt Gunning, all of whom have been converted from the errors of Popery, and are evidently men of God, mighty in the Scriptures, and champions for the truth as it is in Jesus. In the afternoon I examined the girls' school at *Limerick*, which has been greatly injured by the opposition of the priests, but not destroyed, as has been the case with some schools in other places. Mrs. Thomas *gratuitously* devotes much of her time and attention to this school, in teaching the girls fancy needle work, the *whole profits* of which she gives them, whereby many of them are saved from disgrace and ruin in this world; which kind of blessings she could greatly extend by employing a greater number of them, could she meet with a suitable sale for the work.

I preached in the evening to a respectable and attentive congregation in Mr. T.'s house.

2nd. Accompanied by Mr. T. I went to Camas, preached in the afternoon to a large congregation, chiefly Roman Catholics, in the house of Michael Bevan, Esq. (a magistrate of the county of Limerick,) and again on the morning and evening of the following day; visited the school in the afternoon, heard most of the children read, spell, and repeat portions of Scripture; their progress certainly does credit to the diligence and qualifications of the master, who was educated in one of your Society's schools, and is an interesting and pious young man. His mother (a widow) one brother, and six sisters, with himself have renounced Popery. This school has not long been established, the priests use every means to prevent the parents sending their children, but it is doing well and still likely to do better, under the influential patronage of Mr. Bevan.

5th. (Sabbath day,) preached at *Cloghjordan* and *Nenagh*, felt much as a Christian and a Baptist, at witnessing the state of things at C. A comparatively few years past, (I am told) the most respectable Baptist church and congregation in Ireland worshipped here; but it is now as low as it can well be, and the deacons and others informed me would long since have been extinct, but for the labours of Mr. Thomas, who preaches to them once a month, and administers the Lord's supper, and has done much to set the things in order which were wanting. There are still about thirty members, a good place of worship, and considerable endowments attached to it, which at present are withheld, but there is no doubt could be recovered; and Cloghjordan with the towns and villages around it, (many of which I have seen) would form a most important station for any suitable minister,

and it is for a lamentation that it is not occupied.

6th. Went to see Mount Pelier school: the mistress Cubo has lately married to a worthless man, had clandestinely left the school and neighbourhood, and as there was no one to attend to them, the children were not assembled. Several of the neighbouring gentry assured me of the prosperous state of the school previous to this circumstance, and lamented what had taken place, as they were fearful it would injure the school; but the injured patroness continues as firm a friend as ever to it, and Mr. T. has another mistress ready to send. Visited the Birdhill school, which school is under the patronage of — Ormsby, Esq. and is in an excellent state, every child in it being regularly examined by Mrs. O. on the Sabbath, to ascertain the progress they have made the past week.

7th. Set off to see the schools in the greatly disturbed county of Clare, and after travelling several miles in heavy rains, we were obliged to seek a shelter, and which we found in the house of Sir John Read, who received us with the warmth, and treated us with the hospitality, of a genuine son of Erin.

8th. Visited the Mary's Philanthropic Girls' School, which is well conducted. Many of the children can repeat from 90 to 100 chapters, some of them more. One that has not been in the school more than a year, and at the time of entering did not know the alphabet, can now read the Testament, and repeat eight chapters, and another not more than six years old can repeat twelve chapters. There are six girls of from 14 to 17 years old who read particularly well, write decently, and their needle work is said to be very good.

Went to the Clonola School, which though in good order and many of the children can read and spell well, is not *generally* in so forward a state as most of the others. Returned to preach at *Mount Shannon;* in the morning the congregation was good; we were told could we have stayed for the evening it would have been treble the number.

9th. Examined the "Anacaraga," "Rahena," and "Sevenoaks Schools." In the Anacaraga school found the children to be very deficient in spelling and reading, which was accounted for from the great opposition made to the school by the late Roman Catholic parish priest; but as he is succeeded by one less violent, the persecution has in a great measure ceased, since which the children have been improving, and the master promised all necessary future attention and diligence.

Rahena School. The master of this school is a Roman Catholic, but to his credit be it said, the children have committed a great number of chapters to memory, and many of them can read and write well.

Sevenoaks School at Aughnish. This is a large and prosperous school, the general proficiency of the children is surprising, and never did it before see such a number of fine, open, and intelligent countenances grouped together. The master is clever and diligent. Several of these schools are in great want of forms, particularly to write upon, as the poor children are obliged to write on the back of a book, or on a piece of board resting upon their knees.

Was detained from the 10th to the 14th, with a disease (a kind of cholera morbus) common to the inhabitants of this country, and particularly to Englishmen on their first coming here. Finding myself better, I recommenced my journey on the 14th. Visited Mrs. Davy's school at Burrisacane. The mistress is a pious and interesting aged woman, who in her youth had taught the parents of the children, and which gives her considerable influence among them. The school is well conducted, and in a good state. The priests have opposed the children's committing the Scriptures to memory, but many of them have done it, and to a great extent.

15th. Went to Miss Davy's school at Birr. The progress of the children in this school since its establishment, several of the resident and neighbouring ladies, who are in the habit of visiting it, assured me is great, and that their needle work is good.

On the 16th the complaint returned, and the following day I had cause for alarm, but by the prompt use of suitable means the progress of it was checked, and through mercy I am now much better, though still a prisoner. I am at the house of a Mr. Antisell, a member of the church at Cloghjordan, and the kindness of whose family I fear I shall never be able to repay. Some who are well acquainted with the nature of the disease, have told me I should for a time give up all exertion, but as I find myself to be so much better and am so near to Raben, and wish to save time and increased future labour and expense, I purpose accompanying Mr. M'Carthy (who is with me) over his station.

I have seen the greater part of the schools under Mr. Thomas's superintendence, but not the whole of his station, the remaining part I can with ease see at some future time. The number of children I found to be more in many of the schools than was returned the last quarter, and not in one of them were they less. The extent and success of Mr. T.'s labours have greatly surprised me. He has a number of valuable Itinerant and Sabbath Scripture Readers, school masters and mistresses, most of whom

from their personal testimony to me, I find have been the instrument of converting from Popery, and many of them manifestly to real Christianity: and it was pleasing to hear their expressions of gratitude (as well as those of various other persons with whom I have conversed) to "*The Baptist Irish Society,*" for sending the gospel to them, whereby they have happily been delivered from the darkness of Popery.

A pious and highly respectable clergyman, the Rev. Mr. P. of O, said in my hearing, that he (Mr. T.) had made more converts to protestantism than all the other ministers in the diocese of Killaloe.

I remain,
My dear Sirs,
Very respectfully yours,
JOHN FRANKS.

---

*From J. Colpoys, Esq. to the Rev. Wm. Thomas.**

Ballycar, 14th Sept. 1828.

MY DEAR SIR,

MR. SYNGE mentioned in a note I had from him, that you "had sowed a little seed once at his place," that he remembered your text was, "You shall know the truth and the truth shall make you free:" he adds, "the chamber on the wall is vacant." He was here yesterday, and again said that he earnestly wished you would come whenever and as often as you could to sow more seed. I assured him I would communicate his wishes to you, and that I had no doubt you would be glad of an opportunity of preaching the word to the people about him when you could do so without interfering with your other engagements. If you wish to write to him at any time you may direct Carhue, near Corrifin, but there is no occasion for your giving him notice as he is scarcely ever a night from home. Remember however that this is always to be your Inn on your way to him, as we cannot allow you to pass us by without stopping to say something to our poor people and ourselves, and if Mrs. Thomas will come with you we shall take good care of her till your return.

Mrs. C. unites in kind regards to you and her with

Yours very truly,
J. COLPOYS.

---

* We take the liberty of printing this letter for the purpose of shewing the respect which is shewn towards the Society's minister in that disturbed part of Ireland.

CONTRIBUTIONS.

Received by Mr. Burls.

	£	s.	d.
Job Heath, donation	10	10	0
Bond Street, Birmingham, Baptist Auxiliary Missionary Society	13	13	0
Berwick, friend to the Circulation of the Scriptures, per Rev. Mr. Dyer	5	0	0
Portsmouth, Portsea and Gosport Auxiliary, per ditto	12	5	8
Devonshire Square Auxiliary, per P. Millard	12	0	0
Kettering Missionary Society, per Mr. Gotch	9	19	10
Northampton ditto, by ditto	12	3	4
Part of Collection at the first Union Meeting held at Kettering, per ditto	5	4	8
Yarmouth, per E. Saymour	4	10	0
Friend in Somersetshire, per Rev. Mr. Dyer	1	0	0
Paid by Wright the Collector	30	0	0
Remitted by Rev. Moses Fisher of Liverpool, Collected at Bradford, Leeds, Bacup, Howarth, Rochdale and Bolton, for the Schools	44	0	0
Mr. Stoddart, Banbury	0	10	6

Collected by Rev. S. Davies.

At Clonmel:—			
At the Meeting-house	3	0	0
Earl of Mount Cashell	1	10	0
Rev. Dr. Bell	1	0	0
Thos. Taylor, Esq.	1	0	0
Mr. Cuthbert	1	0	0
Miss Coleman (Tenby)	5	0	0
At Birmingham	42	18	6
At Worcester	23	7	4

Received from Miss E. Pritchard a parcel of Pincushions for the "Keppel Street School" in Ireland.

Mr. Davis will spend the Lord's day, the 30th inst. at Oxford, and preach for the Rev. Mr. Copley.

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 51, Devonshire Street, Queen Square; and Rev. G. Pritchard, 16, Thornhaugh Street, gratuitous Secretaries.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

HOME PROCEEDINGS.

NORTHAMPTON.

The Anniversary Meeting of the Auxiliary in this town, was held on Wednesday, Sept. 17th. In the morning of that day a double lecture was preached by the Secretary of the Parent Society and the Rev. Dr. Cox of Hackney. The chair was occupied in the evening by J. C. Gotch, Esq. of Kettering, and the respective resolutions were moved and seconded by the Rev. Dr. Cox, Messrs. Simmonds, J. K. Hall, Gray, Barker, Jayne, Deacon, Goodrich and Dyer. The attendance was very numerous, and the contributions from this respectable town fully prove that the interest which was so early excited in it on behalf of the Society continues to subsist in all its vigour.

GLOUCESTERSHIRE.

The various services connected with the formation of the Gloucestershire Auxiliary Society in aid of the Baptist Mission, have been of the most animating description; every meeting was crowded in its attendance, and the interest awakened is great. Favoured with the assistance of our esteemed brethren Dr. Cox, the Rev. T. Swan, and the Hon. G. H. R. Curzon, their powerful and eloquent appeals have produced an impression which will we hope still operate on many minds. The friends of the Society have been greatly delighted, their zeal has been re-animated, their ardour augmented, and their efforts increased to support the cause of missions. The Lord has graciously blessed us with tokens of good, and in the present state of our mission nothing could be more gratifying than the unanimous feeling of attachment manifested to the Society, and the determined zeal witnessed to support those whose conduct has been marked by every honourable and Christian sentiment.

On Lord's day, Oct. 5th, the services commenced and sermons were preached in aid of the Missionary cause, at Woodchester, Kingstanley and Stroud, by the Rev. T. Swan, at Hilsley, Wotton-under-edge, and Uley by the Hon. G. H. R. Curzon, at Hampton and Avening by the Rev. W. Yates, and at Eastcombs and Chalford by the Rev. B. Francis.

The following Sabbath, Oct. 12th, Dr. Cox preached two sermons at Shortwood; and at Gloucester the Hon. G. H. R. Curzon, and the Rev. J. Davies (Independent) of Rodborough, preached for the mission in consequence of the illness of our friend the Rev. W. Winterbotham, who was thereby prevented from fulfilling his engagement.

On Tuesday P. M. Oct. 7th, the public meeting was held at Shortwood for the formation of the Auxiliary Society, our kind friend the Hon. G. H. R. Curzon fulfilled the duties of chairman, and the various addresses delivered awakened a peculiar interest, which was regarded as a happy commencement of a series of meetings, all tending to advance the great cause of Immanuel.

There were also public meetings to form Associations in connection with the Auxiliary at Stroud on Wednesday evening, Kingstanley on Thursday evening, Wotton-under-edge on Friday evening, and on the following Monday evening the Rev. T. Whitta and friends favoured us with the Independent chapel at Chalford in which we held our last meeting. The glowing zeal of our kind friends who visited us produced such an impression on the different assemblies that one feeling operated, and this the most lively concern to extend the gospel and hasten the auspicious day when all shall know the Lord.

In all our churches we have established juvenile and Sunday School Associations, and many of the children have come forwards voluntarily as subscribers to the Mission. A pleasing incident which ought to be noticed occurred at Kingstanley, at the public meeting, when the children of the Sunday school presented a donation of 1*l.* 10*s.* ac-

companied by a note from them peculiarly interesting, entreating us to accept of *their mite* towards the blessed cause.

The collections in the whole amounted to about £105, but it is not so much the sum we regard as the good produced. There are now in operation our various associations, and with the blessing of God upon our efforts we hope they will contribute much to aid the Society, which we pray may go forward with increasing success until the acclamation shall be heard, "Hallelujah, for the Lord God omnipotent reigneth."

W. Y.

BRISTOL AUXILIARY BAPTIST MISSIONARY SOCIETY.

THE tenth Anniversary of this Institution was held on Tuesday, the 4th of November, and following days.

On Tuesday evening, the Rev. Isaiah Birt preached at Broadmead; on Wednesday evening, the Rev. J. P. Mursell at King-street; and on Thursday evening, the Rev. Thomas Swan at Counterslip. On the following Sabbath, the claims of the Society were again advocated at each of the Baptist meeting-houses; in the morning and evening by the Rev. Eustace Carey, and in the afternoon by the Rev. Isaiah Birt.

The present anniversary is distinguished from its predecessors by a SECOND PUBLIC MEETING, adjourned from Thursday morning to Friday evening, at the earnest and spontaneous desire of a considerable number of the friends to the mission, who were precluded, by their daily avocations, from being present in the morning. Both these meetings, which were numerously attended, were commenced and closed with prayer, and were more than usually interesting and productive.

At the former meeting, the chairman, Richard Ash, Esq. and the Rev. Messrs. Birt, Newman, Swan, Oxlad, Clarke, Dyer, Leifchild, Winter, and Bunce; and at the latter, the Rev. Messrs. Dyer, Hewlett, Evans, Wooldridge, James, Winter, Mursell, and Swan, greatly contributed, by their several addresses and details of intelligence, to the excitement of a spirit in favour of Christian missions, which, in proportion as it is cherished and extended, cannot fail to prove eminently beneficial, both at home and abroad—to the individual possessor and the community at large.

The Report of the Committee announced, among other interesting particulars, the establishment of *a Ladies' Association* at Broadmead, as the result of a resolution, recommending such a mode of contributing to the funds of the Society, passed at the last annual meeting. During the first year of its existence, it has yielded upwards of a hundred pounds; and in the hope of stimulating others to a similar exercise of Christian zeal and benevolence, this pleasing instance of female missionary effort is recorded.

The attendance at the various services, and the aggregate amount of the pecuniary contributions, furnish unequivocal proofs of an undiminished interest in the operations of the Parent Society. The current receipts of this Auxiliary for the year just closed, and the collections at the present anniversary, have both exceeded those of the previous year. The intercourse of Christian brethren, also, has been eminently grateful and refreshing, and a missionary spirit has been diffused through a widely-extended circle. The review, therefore, of the past and the anticipation of the future are equally calculated to inspire gratitude and hope, and to induce a determination, in the strength of the Lord, to "GO FORWARD."

J. F.

TROWBRIDGE.

On their return from Bristol to town, Messrs. Carey and Dyer had the pleasure of attending the annual meeting of the Branch Society formed at Bethesda Chapel, Trowbridge, in connexion with the Wilts and East Somerset Auxiliary. The respected pastor of the church, the Rev. Peter Anstie, being unavoidably absent, the chair was kindly filled by the Rev. W. Walton. Besides the deputation from the Parent Society, the large assembly was addressed by the Rev. Messrs. Doney (Independent,) Barber (Wesleyan,) Bunce, Rodway, Walton, and by Messrs. Salter, W. Stancomb, G.W. Anstie, Joshua Whitaker, and S. Clift. One of these gentlemen adverted with much effect to the dreadful practice of Suttee, still perpetrated throughout Bengal under British authority, and the earnest hope was expressed that Trowbridge may set the example to other towns in the county, of petitioning the legislature for the abolition of this murderous rite.

SCOTLAND.

Messrs. Morgan and Eustace Carey having, as a deputation from the Society, accomplished the biennial visit in Scotland, the Committee feel it incumbent on them to record the grateful sense they entertain of the kindness shewn them by Christian friends of different denominations in that country, and to present their cordial thanks to the several individuals by whose prompt and benevolent assistance the interests of the institution were promoted. The thanks of the Committee are especially due, and are hereby tendered to Messrs. Joseph Swan and James Craig, by whom the deputation were entertained, and to whose activities they

were mainly indebted for the facilities which were enjoyed for urging the claims of the Society upon the benevolent attention of the Glasgow public. The deputation owed much also to the friendly offices of Rev. Messrs. M'Leod, M'Laren, Smith and Sheriff, for permitting them the use of their pulpits, and otherwise aiding them in the pursuit of their objects. The thanks of the Committee are also justly due to Rev. Mr. M'Leod of the Chapel of Ease, and to other gentlemen of that interest who so readily concurred in permitting the occupancy of that spacious place of worship for the benefit of the Baptist Mission. The deputation were also obliged, by the friendly attentions of Mr. Lethem, one of the Committee of the Auxiliary Missionary Society, and also to the Rev. Mr. Brown, successor to Dr. Chalmers, for his politeness in giving permission for a sermon and public collection in his church, of which they were unable to avail themselves through the pressure of other engagements. At Paisley, Port Glasgow and Greenock, the deputation were also kindly received, permitted to make collections in each place and to occupy the pulpits of Rev. Messrs. Smart, Wilson and Inglis. At the last of these places, the friends of the Baptist persuasion made a collection among themselves and otherwise exerted themselves in furthering the interest.

In the city of Edinburgh, the interests of the Mission were recognized and cordially promoted by Christian friends, not only of the Baptist, but also of other denominations. To Mr. A. Megget and Mr. Archibald Wilson, the thanks of the Committee are returned for the cordiality with which they received Messrs. Morgan and Carey, and for the time and various attentions they bestowed in contributing to their comfort, and the successful prosecution of their work. The Committee desire their thanks may be accepted by Messrs. Innes, Haldane, Peddie and Dickie; also by the Rev. Mr. Wardlaw, independent minister, Mr. Kirkwood, and the Rev. John Brown, of the secession, for the use of their pulpits. In the chapel of the last named gentleman, a public meeting was holden, when Mr. Innes kindly presided, and Mr. Brown and Rev. Dr. Paterson assisted the deputation in advocating the claims of the institution before a numerous and respectable assembly. The Committee are also thankful in having to record the formation of an Auxiliary Baptist Missionary Society in the city of Edinburgh, the first ever organized in that city in favor of the Parent Society, and which promises to prove of great utility in diffusing an interest in favour of the institution, in presenting its claims, through the medium of its collectors, for pecuniary support, and in every convenient mode to watch over and further its interests among the benevolent public in that important metropolis.

At Dunfermline, the thanks of the Society are tendered to the Rev. Mr. Law, and at Stirling, to the Rev. Mr. Gillfillan, for the use of their chapels, and to the friends at each place who kindly assisted the deputation.

Mr. Alexander, of Leith, is also entitled to the acknowledgments of the Committee, as are the committees of the Leith Auxiliary Missionary Society, and of the Leith Juvenile Bible Missionary and School Society, for the donations granted from the funds of those respective institutions.

At Perth, the deputation were materially assisted by the zealous co-operation of the Rev. Mr. Adam and Mr. Stalker, by whom the suitable arrangements were effected for occupying the Sabbath. The Committee feel bound gratefully to notice the polite attentions of Dr. Pringle and Mr. Young, ministers of the secession, who permitted their chapel to be occupied for a public meeting, themselves assisting in its proceedings.

At St. Andrews, the deputation were obliged by the Christian friendship of the Rev. Mr. Lothian, independent minister, and to the Committee of the Auxiliary Missionary Society in that city, for a donation of 5*l.*, and for former favours of this kind. —Also at Cupar (Fife), the recognition of their claims in a vote of 10*l.* from the Missionary Society, and other remembrances in its favour.

The Committee would be deficient in their duty, did they omit a specific notice of the countenance their friends received at Dundee. The Rev. Messrs. Russel and Donaldson opened their pulpits to them on the Sabbath, and assisted, together with other ministers, in conducting a public meeting on the evening following. A liberal donation also was voted from the funds of the Auxiliary Missionary Society.

At Arbroath, the Committee are indebted to the kindness of Rev. Mr. Ramsay and friends; at Brechin, to the Rev. Mr. Blackadder, for granting the use of his pulpit:— and at Montrose, to the Rev. Mr. Wilson,— to his friends for the marked liberality with which they contributed; and to the Committee of the Auxiliary Missionary Society for a vote of 10*l.* and for the generous interest they expressed in the welfare of the Baptist Mission.

At Aberdeen, the objects of the deputation were effectually served by the kindness of Mr. Dunn, the Rev. Messrs. Penman, Thomson and Spence, who kindly granted their chapels. A public meeting was also holden and supported by ministers of various denominations. Mr. Gilmore was of special service to the Society, both at Aberdeen and at several places as far as Inverness, to

which place he proceeded to plead the Society's cause.

At Huntley, Elgin and Forres, the deputation were also received with every kind feeling, and collections were made in favour of the Society. If in this very brief notice, the attentions of any of their kind friends shall appear to have been omitted, the Committee can assure them that their names are passed over through pure inadvertence.

EDINBURGH.

We have been favoured with the following account of the formation of the Edinburgh Auxiliary Society, mentioned in the preceding account.

At a Meeting held in the house of Mr. John Macandrew, 28 Dublin Street, on Monday evening, 3rd November, 1828.

Present.

Mr. Wm. Alexander	Mr. Arch. Wilson
Mr. John Horsburgh	Mr. James Johnson
Mr. Andrew Scott	Mr. Lawrence Berry
Mr. John Robertson	Mr. John Lawrie
Mr. John Macandrew	Mr. Fras. Johnston
Mr. William Innes	Mr. H. D. Dickie,

and Mr. Eustace Carey, from Calcutta, who having been requested, kindly consented to attend.

It was stated that this meeting was called on the suggestion of a few friends, who thought the occasion of Mr. Carey's visit to Scotland on behalf of the Baptist Missionary Society, a suitable opportunity for forming a society in Edinburgh in aid of that valuable and highly important institution—it being thought somewhat singular, amid the many societies which have of late years taken their rise in this city, that none having directly for its object the Baptist Mission should have been formed.—With these views the friends above named having met unanimously, adopted the following resolutions.

1. That the great work of propagating the Gospel among the Heathen, is one which must deeply interest the heart of every Christian.

2. That as the success of the undertaking must necessarily, under God, depend on the adequate supply of funds, and having full confidence in the tried fidelity and experience of the Baptist Missionary Society, this meeting form itself into a society auxiliary to that institution, to be called "The Edinburgh Society auxiliary to the Baptist Mission."

3. That the object of this Society be to afford a medium of communication between the parent society and the public of Edinburgh and its vicinity, so as to be the means of diffusing intelligence, and thereby extending and deepening the interest in the public mind in favour of the great cause of the extension of the Redeemer's kingdom in heathen lands, and of receiving and transmitting contributions towards the furtherance of the work.

4. That as there are three means in operation in India for forwarding the object of the society, viz. preaching the gospel through the instrumentality of missionaries, the establishment of schools, and the translation of the word of God; the society shall receive contributions for any of these objects according to the will of the contributors: it being understood that the committee shall, under present circumstances, remit the contributions for translation to Serampore.

5. That while the smallest sums will be thankfully received, none but contributors of at least 10*s.* 6*d.* annually, shall be members of the society.

6. That the society from among its members shall choose a committee of twelve, including a treasurer and secretary. Three of the committee to go out annually by rotation, and their places to be filled up by election at the annual meeting.

7. That the committee shall meet once a quarter at least, and that there shall be a general meeting of the society once a year, on the first Monday of November.

8. That the following gentlemen be elected members of the committee, with power to add other three to their number.

Mr. Alexander	Mr. Horsburgh
Mr. Macandrew	Mr. Wilson and
Mr. Megget	Mr. Spence.
Mr. Scott	

Mr. Robertson, treasurer; Mr. Dickie, secretary.

Mr. Carey afterwards shortly addressed the meeting, mentioning the recent establishment of auxiliary societies in Calcutta, in Kingston, Jamaica, elsewhere, and pointing out the extreme importance of continued exertions at home for the supply of funds necessary to meet the increasing expenditure of the society. He also shewed by the relation of a few striking facts, the necessity there was for, and the benefits that resulted from, the labours of properly qualified European Missionaries; and shewed that it was only to a limited extent that the services of native converts could as yet be rendered available.

A few female friends having been invited, in the hope of their kindly undertaking the duty of collectors, it was remitted to the committee to furnish them and any juvenile friends who may be found willing and qualified, with the necessary books, and it was recommended that the committee should meet as soon as possible to carry this and the other objects of the meeting into effect.

The meeting was then closed, as it had been opened, by prayer for the divine blessing.

Contributions received on account of the Baptist Missionary Society, from October 20 to November 20, 1828, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Wingrave and Aston Abbotts, Collection and Subscrip. by Rev. Mr. Aston	6	0	0
West Middlesex Union :—Highgate, additional, Rev. E. Lewis.. 1 14 0			
Westminster, Rev. C. Woollacott.... 7 4 0			
	8	18	0
Northamptonshire Union, by J. C. Gotch, Esq. :—			
Northampton, College-street Auxiliary, Rev. W. Gray.. 113 10 0			
Hackleton, Rev. W. Knowles 5 3 6			
Kettering, Rev. J. K. Hall 17 18 8			
Road, Rev. George Jayne 6 10 2			
	143	2	4
East Lothian Society for Propagating Christianity, by Mr. W. Hunter....	11	16	6
Newtown, Montgomeryshire, Collection, by Mr. Ellis	3	11	0
Hull and East Riding Auxiliary, by John Thornton, Esq. :—			
Hull ..... 124 4 3 | Cottingham 5 0 0			
Bridlington ..... 30 3 8 | Bishop's Burton .. 6 14 8			
Beverley ..... 16 6 0 | Grimsby 3 0 0			
	185	8	7
Gloucestershire Auxiliary, by Capt. Pelly, Treasurer :—			
Avening ..... 1 0 0 | Minchinhampton.. 3 10 6			
Chalford ..... 5 14 0 | Shortwood 22 14 2			
Eastcombs ..... 6 5 0 | Stroud..... 17 7 0			
Gloucester ..... 8 5 2 | Uley 4 0 0			
Hilsley ..... 1 13 0 | Woodchester 2 0 0			
Kingstanley ..... 20 0 0 | Wotton under Edge 15 10 9			
	107	19	7
Manchester, Collections at Anniversary, by Jos. Leese, Esq	150	0	0
Soham, Collection, &c. by Mr. Smith.....	5	0	7
Shortwood, Female School, by Miss Bliss.....	15	0	0
Dunstable, Subscriptions and Collection, by Mr. Partridge.....	19	10	0
Oxford, for the School at Spanish Town, by Miss Collingwood.....	12	10	0
Glasgow, Auxiliary Society, by Mr. Deakin.....	6	5	1
Yarmouth (Norfolk), by Rev. E. Goymour.....	2	15	0
Reading, Small Subscriptions, by Mrs. Wayland.....	5	0	0
Keynsham and Hanham, Collections, by Rev. T. Ayres	5	13	0
Bristol, Auxiliary Society, by Robert Leonard, Esq. Treasurer :—			
General Purposes 118 15 9			
Female Education 12 12 0			
West India Fund 5 0 0			
	136	7	9
On account of the current year	300	0	0
Leicestershire, by Rev. J. P. Mursell :—Oadby..... 5 14 9			
Husbands Bosworth.. 2 2 0			
	7	16	9
Wiltshire, &c. by Rev. John Dyer :—Laverton..... 7 12 0			
Philips Norton 1 3 9			
Warminster 2 18 0			
	11	13	9
Oxfordshire Auxiliary, by Mr. Samuel Huckvale, Treasurer :—			
Alcester..... 10 1 6			
Banbury 1 1 0			
Burford..... 8 17 0			
Ditto, Annual Meeting..... 10 7 6			
Shipston on Stour..... 4 8 2			
	34	15	2
Cornwall Auxiliary, by Rev. Edmund Clarke :—			
Falmouth Branch (Schools 4l. 1s.) 43 9 10			
Helston Branch 17 3 0			
Penzance, Jordan Chapel (Translations 1l. Schools 1l.).. 25 15 3			
Queen-street..... 12 5 6			
Redruth Branch (Translations 1l. 10s. Schools 10s.).... 22 0 6			
Truro Branch (Schools 1l. 1s.)..... 56 9 9			
	177	3	10

Nottinghamshire, &c. by Mr. James Lomax :—						
Nottingham, Subscriptions, Collec. and Auxiliary Society	121	5	0			
Ditto, for the West India Fund	100	0	0			
Burton on Trent	19	14	11			
Derby	44	6	10			
Chesterfield	11	0	0			
Loscoe	7	5	7			
Sutton Ashfield	5	0	0			
	308	12	4			
Previously acknowledged	214	0	0			
				94	12	4
Western District, by Rev. Richard Horsey : — (Less Expences)				43	11	1

Particulars unavoidably postponed till the next Number.

Thomas Key, Esq. Water Fulford *(West India Fund)*	Donation	50	0	0
William Stone, Esq. and Family, Deptford	Do.	9	0	0
Friend to the Jamaica Mission, Berwick on Tweed	Do.	5	0	0
Νεοφυτος, by the Secretary	Do.	3	0	0
Friend, at the Mission House	Do.	2	0	0
Northamptonshire, Friend, by Rev. J. Peacock (produce of bees)	Do.	1	10	0
Samuel Robinson, Esq. *(West India Fund)*	Do.	1	1	0
Friend in Somersetshire, (Ditto)	Do.	1	0	0
Friend, by Mrs. Rose	Do.	1	0	0

WIDOW AND ORPHANS' FUND.

A Friend, by the Secretary	Donation	25	0	0

*** Remittances, on account, have been received from Suffolk and from Reading; a statement of which will appear in our next Number, if the remaining sums be forwarded by the 20th instant.

Collections made in Scotland by E. Carey and T. Morgan, in September and October, 1828 :—

Glasgow :—Mr. Lethem	1	0	0
Joseph Swan	1	1	0
David Smith	1	0	0
Moir	0	10	6
Thomas Duncan	1	1	0
Alexander Davidson, by Mr. J. Swan	10	0	0
Collection at the Chapel of Ease	11	5	6
Do. at the Rev. Mr. Sheriff's	3	2	3
Do. at the Rev. Mr. M'Leod's, George's-st.	6	0	0
Do. at the Baptist Chapel, Portland-street	12	4	1
Port Glasgow :—Missionary Association	3	1	0
Collection at the Rev. Mr. Inglis's Chapel	3	10	6
Greenock :—Collection at the Rev. W. Wilson's Chapel	4	17	5
Baptist Friends	3	8	6
Paisley :—Collection at Rev. Mr. Smart's Chapel, deduct. exp.	10	3	0
Edinburgh :—Mr. Archibald Wilson	1	1	0
Archibald Sinclair	0	10	0
Rev. Henry Grey	1	0	0
Collection at the Rev. J. Brown's Chapel, Rose-st	6	0	6½
Ditto, Do.	8	17	0
Do. at the Rev. James Haldane's Chapel	5	0	6
Do. at the Rev. W. Innes's Chapel	13	8	1½
Do. at the Pleasance Chapel	13	9	6½
Do. at the Rev. Mr. G. Wardlaw's Chapel	7	6	0
Do. at the Rev. Mr. Kirkwood's ditto, ded. exp.	17	16	0
Greenside School, by Miss Robertson	0	13	0
Anonymous, by the Rev. J. Brown	1	0	0
The Church at Allerdean, near Berwick, by the Rev. J. Haldane	2	0	0

Edinburgh, *continued:*			
Elder-street Missionary Prayer Meeting, by Wm. Alexander, Esq.	5	0	0
A Friend, by the Rev. W. Innes	0	5	0
Robert Haldane, Esq.	5	5	0
Leith :—Auxiliary Missionary Society, by W. Alexander, Esq.	20	0	0
Juvenile Bible and Missionary Society, Collection at the anniversary of	6	6	0
Miss Stewart, a gold mohur (value not stated)	..	..	..
Perth :—Collections at Mill-street Chapel	7	3	0
Baptist Church, by Mr. Peter Campbell	5	0	6½
Collection at the Rev. Dr. Pringle's and Mr. Young's Chapels	9	10	8½
Mrs. Willison	1	0	0
Dunfermline :—Collection at the Rev. Mr. Law's Chapel, deducting expences	5	0	10
Aberdeen :—Miss Forbes	1	0	0
Miss Smith, young Ladies at	0	8	0
P. Duguid, Esq.	1	1	0
Mr. Alexander Florence	0	10	6
Mr. Charles Ross	1	0	0
Baptist Friends, by Mr. Souter	1	3	4
Collection at the Rev. Mr. Gilmore's Chapel	6	0	0
Do. at the Rev. Mr. Spence's Chapel	6	2	5
Do. at the Public Meeting	5	14	0
Do. at the Rev. Mr. Thompson's Chapel	4	9	7
Do. at the Rev. Mr. Penman's, after two meetings	8	17	6
Female Servants' Society, by Mr. Matthews	3	3	0
Friends from Garmond, by Mr. George Leslie	3	0	0
Auxiliary Society, by Mr. Thompson, Treasurer	12	0	0
Stony Wood Prayer Meeting	0	5	0
East Church Association	1	1	0
East Church, Young Ladies' Class towards the Aberdeen Female School	1	1	0
Printfield Chapel, Rev. Mr. M'Kechnie's, Col. at	2	0	9
Donation from the Woodside Society for Religious Purposes, by Rev. Mr. M'Kechnie	2	3	3
Two Friends of the Mission	1	10	0
A Female Servant, by Rev. E. Carey	0	1	0
Stirling :—Collection at the Rev. Mr. Gilfillan's Chapel, ded. ex.	9	7	3
St. Andrews :—Collection at the Rev. Mr. Lothian's Chapel	2	3	1½
Auxiliary Missionary Society	5	0	0
Musselburg :—Mrs. Campbell, Subscription	1	1	0
Cupar (Fife) :—Missionary Society, by Dr. Spence	10	0	0
Missionary Boxes	0	10	0
Mr. Thomas Greig	0	10	6
Robert Methwin, Esq.	1	0	0
A Friend	0	10	0
Dundee :—Auxiliary Society, by Mr. Gourlay, Treasurer	27	6	4
Collected at the Rev. D. Russell's Chapel	12	3	8
Do. at the Rev. Mr. Donaldson's	8	3	0
Do. at the Annual Meeting, Oct. 20	10	7	0
Do. additional, by Rev. E. Carey	2	0	0
Do. at the Rev. Mr. Ramsay's Chapel	9	6	6
Do. by the late E. Lawrence	0	5	0
Brechin :—Collection at the Rev. Mr. Blackader's Chapel	5	1	0
Montrose :—Missionary, School, and Tract Society	10	0	0
Collection at Rev. Mr. Wilson's Chapel, ded. exp.	22	4	6
Monthly Prayer Meeting, Congregational Church	1	1	0
Huntley :—Male Branch, Missionary Society	5	0	0
Collection at the Rev. Mr. Hill's	7	2	0
Elgin :—Collection at the Rev. Mr. M'Neil's Chapel	2	4	0
From a few Friends	2	7	0

Inverness :—Collection at the Rev. Mr. Kennedy's Chapel....	2	5	8	
Do. at the Chapel of Ease, Rev. Mr. Finlater's..	5	0	0	
Forres:—Collection at the Rev. Mr. Martin's Chapel.....	2	15	0	
				442 2 5

TO CORRESPONDENTS.

It may have been remarked that among the donations acknowledged in the preceding list, a sum of thirty shillings is mentioned as *the produce of* Bees. We cannot forbear inserting an extract from the letter accompanying this singular donation, as it affords a pleasing example of the ingenuity of Christian benevolence.

"About three years ago I felt a great desire to aid in some feeble way the Missionary cause, verily believing that the Divine Scriptures must have their fulfilment. I have a large family and it takes a deal to support them, but through mercy we have a decent livelihood, but not having much to spare I employed labourers, hoping by that means to get a little money together to put my intention into practice, and I have succeeded, for they have been very active indeed. I bought some bees, and they have collected honey to the amount of thirty shillings ; so you see, dear Sir, that the inferior creation serves in some measure to promote the cause of Jesus Christ. I inclose 1*l.* 10*s.* in this letter, and I am glad of an opportunity of giving it to the Baptist Missionary Society through your medium."

A quantity of fancy pincushions for the Female schools have been received from the Misses Cook, by the Rev. W. Shenston ; and also a number of Magazines, &c. from Mr. Watson, Crosby Row, Walworth.

Just published, "News from Afar, or Missionary Varieties." *Third Edition*, being the Quarterly Papers of the Baptist Missionary Society from the commencement of the series, comprising a period of Seven Years. Price in boards 2s. half-bound 2s. 6d. To be had at the Mission House, No. 6, Fen Court, Fenchurch Street.

INDEX FOR 1828.

AUXILIARY SOCIETIES, &c.

Birmingham, 69.
Bristol, 90.
Cornwall, 68.
Edinburgh, 92.
Essex, 86.
Gloucestershire, 89.
Hailsham, 61.
North Midland, 85.
Northampton, 89.
Oxfordshire, 85.
Portsmouth, Portsea, &c. 84.
Scarborough, 79.
Scotland, 90.
Trowbridge, 90.
Wilts and East Somerset, 39.

Home Proceedings, 21.

MISSIONARY STATIONS.

Belize, 46.
Burmah, 36, 77.
Beerbhoom, 19.
Calcutta, 1, 9, 25, 33, 41, 59, 73, 81.
Ceylon, 60, 76.
Doorgapore, 41.
Digah, 18, 30, 42.
Jamaica, 4, 14, 19, 65, 77.
Java, 31.
Kingston, 36, 45, 78.
Monghyr, 17, 35.
Montego Bay, 77.
Spanish Town, 78.

Annual Meetings, 49, 58.
Church Missionary Society, 37.
Departure of a Missionary, 70.
Scottish Missionary Society, 70.
Scotland, 86.

Contributions, 7, 16, 23, 32, 39, 47, 62, 70, 79, 86, 93.
Correspondents, 8, 16, 24, 32, 40, 48, 64, 72, 80, 88, 96.

Printed by Littlewood and Co. Old Bailey.